

MOODY BIBLE INSTITUTE MONTHLY

November

1930



That's That

Editorial in *Denver Post*, Sept. 26, 1930

This is more than an age of transportation or an age of communication. It is an "age of achievement"-- an era of wonders. Science has been enthroned. Genius and wealth and imagination, working together, have just about erased the word "impossible" from the language of the human race. What men can imagine, they can do, and there seems to be no limit to human imagination.



This's This

Genesis 11:5-8

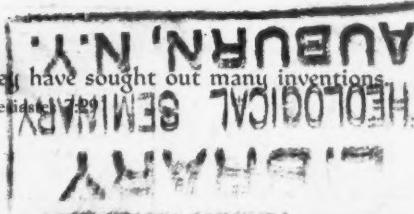
And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

God made man upright but they have sought out many inventions.
Ecclesiastes 7:29



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NOVEMBER, 1930

No. 3

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November, 1930

"But What Have You Done for His House?"

A dear child of God sent us a letter so thought-provoking that we must pass it on to others of His true children:

Herewith is check to be used as the Lord directs among His people "according to the flesh."

I have been greatly concerned about "my house" and resting on Acts 16:31, I have been praying for the individual members. The other evening your advertisement caught my attention and immediately it came to me—"But what have you done for His house?"

I trust it may be my privilege to be greatly concerned about "His house" from this time forth "until He come."

Surely the Holy Spirit works today. How else can you explain His leading, one by one, just such saints of God to see the need and place of Israel, "His House" in these last days of grace?

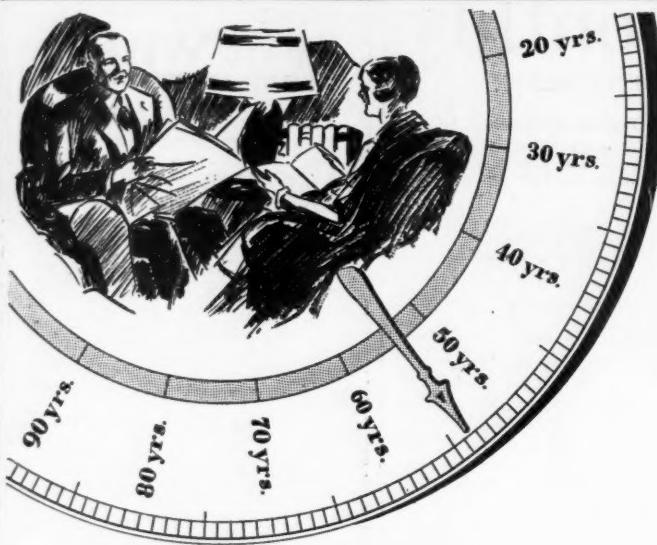
And what about His House? It lies desolate, and Israel cannot see Him again until they shall say, "Blessed is He that cometh in the Name of the Lord!"

Some day He will lead you, too, to ask yourself, "What have I done for His House?" Then remember that we are here, your servants in behalf of that Jewish remnant, according to the election of grace, that is to be saved into the Church before He comes.

Our work merits your every confidence. Our field is not only the 2,000,000 Jews of New York but the 4,000,000 Jews of America. And through co-operating missionaries we are represented, and our Yiddish publications are being distributed, in all the important Jewish centers of the world. In America, Branches are being established in the larger cities as the Lord gives us the means and the workers. Your help and prayers are always needed. "The Chosen People," loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all contributors. May we hear from you?

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Moody Bible Institute Monthly

NOVEMBER, 1930

EDITORIAL NOTES

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:17, 18.

This is a noble utterance, Habakkuk! Thou hast surely read the book of Job, and art echoing that great word of his—

"Though he slay me, yet will

Cut from I trust in him" (Job 13:15).

the Loaf Thou believest that the love

which God has toward us rests upon some more solid evidence than the temporal benefits which He bestows upon us; upon evidence so satisfactory, so unimpeachable, that even if the greatly prospered servant of God saw his flocks and herds rapidly perish, his merchandise carried off by robbers or consumed by fire, his houses and lands confiscated by unjust power, his gold and silver fraudulently taken from him, his friends alienated, his name beclouded, his person imprisoned, his health impaired, his appetite vitiated, his sight extinguished, his utterance impeded, he would still have occasions of undying and fervent gratitude, motives for joy unspeakable, a foundation for peace which passeth all understanding.

Thanks be unto Him that sitteth upon the throne for the innumerable avenues by which the expressions of His goodness come to us; but oh, while we adore Him for these, let us feel that He has placed the great truth of His love toward us sinners, once for all, upon an inviolable basis; so that though the day, as it passes, may or may not have particular tokens of His goodness to impart, that goodness can in no wise be questioned.

It is most likely, O Habakkuk, that God took thee at thy word, and in some surprising way gave thee an opportunity of evincing thy singleness of heart toward Him, and that thou now wearkest some peculiar crown of honor and felicity in consequence of that proof given.—George Bowen, Bombay, India, 1858.

* * *

As we come up to our national Thanksgiving Day our hearts go out in sympathy to the distressed farmers of the country

and their families, and to

The Unemployed the hundreds of thousands, millions it is said, of the unemployed over our whole

land. As Mr. Green, president of the American Federation of Labor, reminds us, "A wage earner must have a job in order to meet his everyday living expenses." His reserve margin is small, and the loss of his job brings an awful fear.

In an article in the *New York Times* some months ago, Mr. Green pointed out that through the introduction of machinery, changes affecting thousands of workers "have taken place almost overnight." In 1918, it took one man a whole day to make 40 electric bulbs, but the next year came a machine, he tells us, that made 73,000 bulbs in twenty-four hours! We call this progress, and perhaps it is of a certain kind, because the use of machinery means more things at lower prices. But what are the workmen to do, and where will they obtain the money to buy the things?

The American Federation of Labor would meet the problem thus: shorter daily and weekly work periods; higher incomes for wage earners; federal employment agencies that the workless may have efficient help in finding work opportunities; a vocational guidance service to help those whose crafts are displaced by machinery to equip themselves for positions under new conditions.

The last two suggestions are perfectly feasible it seems to us, and should be put in operation without delay. The last of all is a method by which industries benefited by machinery might repay part of the indebtedness they owe to workmen who have produced the output on which their reputation rests. "A dismissal wage," we are told is paid by a few industries "to help absorb the shock," but as Mr. Green says, it is not adequate to meet the problem of readjustment.

The first two suggestions, however, shorter hours and higher wages, demand for their consideration a profounder knowledge of economics than we possess. We can only repeat that the unemployed have our heart's sympathy and our prayer to God that those who are in places of influence and power to render help, may have the wisdom to know how it can be done and the courage to do it without unnecessary delay.

* * *

Speaking further of the unemployment situation, it is certainly encouraging to have Secretary Davis say that workers are being kept as fully employed as possible, and without the old-time policy of general reduction of wages. His testimony is that the present slackness in the United States is the first time that this new policy was pursued, and that it shows a spirit of co-operation prevailing between American employers and workers on which we may congratulate ourselves, and for which we add, we may also thank God. The Secretary believes that the conference of leading employers and leaders of labor called by President Hoover was a great effort at stabilization, and while it did not stave off

the depression by any means, yet it did prevent it from hitting the bottom as in every previous instance. He is confident that in due time this application of wisdom and effort will bring a return to normal conditions, and he urges patience meanwhile, and the sharing of each other's burdens for the common end.

Dear ties of mutual succor bind
The children of our feeble race,
And, if our brethren were not kind,
This earth were but a weary place.

We lean on others as we walk,
Life's twilight path with pitfalls strewn,
And 'twere an idle boast to talk
Of treading that dim path alone!

—William Cullen Bryant.

* * *

The *Literary Digest* says that it has. That was its comment on Charles Stelzle's questionnaire sent to one hundred evangelists some few months ago.

Has Evangelism Failed? The religious press has not said much about it one way or the other, that we have seen, but a secular daily, the *Hartford Journal*, quoted by the *Digest*, challenges Mr. Stelzle with the word of Jehovah to the prophet, "What doest thou here, Elijah?" and then adds:

"Elijah did not add that his salary was falling below something like 300 shekels; he was mostly concerned with the indifference shown to Jehovah, but worship of Jehovah revived despite the ebb of which the prophet had complained."

The *Dallas Morning News*, also quoted by the *Digest*, says something equally to the point, namely:

"But men still sin, still suffer for it, and still are anxious about their responsibility to Deity for the things done in the flesh. They still hunger for peace. It may come about that the success of revivalism will be 'vivalism,' in which the Church will undertake to keep vigorously alive as against merely coming back to life periodically."

It is along the lines pointed out by these secular editors that evangelism—the real thing—will come back to its place again in the normal activities of the Church. When the Christian ministry begins to mourn for God not for itself, for the honor of His name rather than its own support; when it begins to feel for the sin and suffering of men, and is moved by a real desire to satisfy their spiritual hunger and quench their spiritual thirst, then God's Spirit once more will be poured out upon it. Then the things complained of as now standing in the way of evangelism will fall to the rear, the sport craze, the radio, the automobile, the social gospel, the spirit of commercialism, Modernism in religion, and all the rest. As

the Hartford *Journal* said, John Wesley "created a revival without realizing what he did." Finney did the same, and so did Dwight L. Moody. And was not that true of Evan Roberts?

It is easy to say, "Oh, the ministry can never get down to that level of humility and sincerity and zeal until first of all God's Spirit is poured out upon it. We must wait for that." We admit the truth in that statement, but pressed too far it becomes error. This is what God Himself says about it: "Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you" (Prov. 1:23).

+ + +

In our July issue we referred to the mischief of straw votes on the prohibition referendum, and presented a well authenticated proof of it. Here is another which we quote verbatim from *Central Church Bulletin*:

While the wet press loudly brayed, the *Literary Digest*, May 3, reported that the preachers of the District of Columbia had voted in its straw vote as follows: For enforcement, 42; modification, 48; repeal, 230. But someone doubted. As a result, the Washington Federation of Churches made an investigation. It appears that only 93 Washington preachers received ballots. Of these, 85 voted for enforcement, 8 for modification, none for repeal. Whereupon the Federation of Churches sent out its own questionnaire among 198 clergymen. Results: enforcement, 185; modification, 8; repeal, none.

To the above we would add the caution of *The New Outlook* that the problem of temperance workers today is to get the facts before the public in their true perspective. In the United States the majority of the city newspapers, including the Associated Press, are so evidently slanted in favor of the wets that the press threatens to become a discredited institution. Every possible means is being used by the liquor interests to break down public confidence in the Eighteenth Amendment.

+ + +

Dr. Arthur Dean Bevan, who may be called the dean of the surgical profession of Chicago, has been giving to the public his views on prohibition, and

A Great Surgeon on Prohibition strongly opposes the idea that it has increased crime in the United States. He shows that the same increase in crime is true in France, Germany and England where they have no prohibition. In the latter country crime has increased between four and five times over what it was before the war. In other words, the whole world is carrying the drink problem on its shoulders, and no country, he affirms, is suffering from it less than we.

As against the theory that the Eighteenth Amendment is legally wrong on the ground that no one has the right to tell us what we shall eat or drink, Dr. Bevan puts forth the fact that science and the progress of civilization have knocked it into a cocked hat many a time. Alcohol, in other words, is a narcotic that injures the people and should be controlled the same as any other dangerous drug, and this he says, is not tyranny but the evolution of ideas.

It is reassuring to find that the Administration is not becoming discouraged on this matter, but going at it in a new way, as indicated in the program

Enforcing Prohibition of Mr. Woodcock, representing the Law Department at Washington. He thinks the Amendment can be successfully enforced against commercial operations in liquor, and he will make that his objective rather than waste energy in smaller fields. This means that there will be less shooting of individual bootleggers, less prying into private and personal affairs, and better planned prosecutions of "the big fellows" in the business.

The Law Department is less sensitive to political pressure than the Treasury Department in which formerly rested the execution of the prohibition law, which in itself is hopeful. Agents on the civil service basis are now being organized for the twelve circuit court districts, and a division of research and public instruction recruited from universities. The latter will seek to discover facts about enforcement as distinguished from propaganda, and that too will mean much. But meanwhile, what about the President's commission on law enforcement headed by Mr. Wickersham? What is it doing, and when is the country to receive its report?

+ + +

Colonel E. N. Sanctuary, of New York, a distinguished civil engineer, and the teacher of a large men's Bible class in the

"The Cigarette" Fifth Avenue Presbyterian Church, has given much attention to the subject of this editorial, and copyrighted a small pamphlet bearing the title we have quoted. The reason for the copyright was not a financial one, for the pamphlet sells at only ten cents, or \$3.50 for a hundred copies, but in order to prevent its enemies from destroying its value. Many thousands of copies are in circulation both here and in other countries, the proceeds from the sale of which having gone into new editions.

It may startle some of our readers to learn that the circumstance which first interested Colonel Sanctuary in the subject was the high death rate among infants in an institution with which he was connected, and which was explained by the physicians as due to pre-natal nicotine poisoning. He quotes a Washington (D. C.) physician as stating that of 5,000 maternity cases under his observation, not one mother was able to nurse her child if she used cigarettes. And he says that Dr. Mutel, an Austrian physician, not only found nicotine in the milk of the nursing mother who smoked, but also the same poison in the fluid which surrounded the infant before birth.

Send for the pamphlet, addressing the author, at 156 Fifth Avenue, New York.

+ + +

Get Acquainted with Porto Rico During the past summer we received a letter from the Hon. Theodore Roosevelt, governor of Porto Rico, referring to the curious lack of information among us concerning that important part of the United States, and asking our aid to make it better known.

It is an island community with a population of a million and a half of American citizens, which is at present passing through a phase of adjustment that to the Governor, seems one of the most interesting in the world. The people are suffering from drawbacks incident to disease and poverty, but they are intelligent, adaptable and industrious.

Says Governor Roosevelt:

"We have a university which I believe will in time expand into Pan-American significance, for it embodies the Spanish culture and the Northern culture. Aside from all this, Porto Rico has great natural beauty and romantic history, and some of the finest historical monuments of the hemisphere.

"With the idea of acquainting the United States with Porto Rico and what it means, we undertook the production of a two-reel picture called 'Porto Rico,' and I believe that as nearly as twenty minutes of time devoted to the subject can give a perspective on the island's future and past, and the problems it must confront, this picture does it.

"We have arranged with the Motion Picture Bureau of the Y. M. C. A., offices at 120 West 41st Street, New York City, and 1111 Center Street, Chicago, to distribute the picture. It may be had without other cost than that of express charges."

It affords us pleasure to set these facts before our readers, and to suggest that they make such use of the picture as circumstances may indicate and permit.

+ + +

The Moody Bible Institute wishes us to announce that this conference, annually held in February, must, to its great regret, be omitted this year. The

Founder's Week Conference reason is that the city is widening La Salle Street on which a large number of its buildings, including its Auditorium, are located. Several of these must be wrecked and others removed, and as the work has only just begun, it cannot hope to be completed as early as February. Plans are made for the operation of the ordinary work of the Institute during the process of demolition, removal and rebuilding, but it has been thought unwise to take on the additional responsibility of the conference and the provision for between two and three thousand extra guests which it would entail. We are asked to say further that after the completion of the work and the rehabilitation of the Institute plant on the new and broad boulevard, a further announcement about the conference will be made.

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We are encouraged by and grateful for many letters that are coming to our desk commenting on our September issue. A

"They Ring the Bell" Kansas pastor writes: "The September issue is rich in content." A Pennsylvania pastor, referring to the same, writes: "Your magazine is doing a great service."

A college president writes: "I am sure I never read a finer series of articles than this September issue contains. As a dear missionary friend of mine would say, 'They ring the bell.' I am ordering some extra copies."

"And He Shall . . . Think to Change Times and Laws"—Daniel 7:25

An Editorial Comment on the Thirteen-Month Calendar

IT IS of the Antichrist that the prophet speaks in the Scripture quoted above. And the "times and laws" he thinks, or purposes to change, are the festivals and feast days of the Jewish worship in Jerusalem, where he will be reigning in power for a brief three and a half years at the end of this age. He will interfere with these as Jeroboam did when he led Israel into idolatry at the time of the division of the kingdom (I Kings 12:25-33).

This was recalled to our mind last summer when a newspaper despatch from Berlin reported the holding of a world congress for upholding the Jewish Sabbath. It did not state the cause or the occasion for the congress, but we imagine it grew out of the action of the League of Nations in creating committees in the various countries to report on revising the calendar. The United States Chamber of Commerce has taken hold of it for this country, and last spring a subcommittee sent a questionnaire to clergymen, asking whether they had any objection to it on religious grounds. We have not heard how the clergymen replied, but one would think they would be decidedly unfavorable to it.

The design is to divide the year into thirteen months of twenty-eight days each, 364 days in all, which would leave an odd day and necessarily break the weekly cycle. The breaking of this seven-day cycle, which has existed for so many centuries, would be serious. As a contemporary notes, it is not an aliquot part of any other time cycle, and the word "week" itself when traced back to its origin in the Bible, comes from the Hebrew root meaning seven. When the angel Gabriel says to Daniel, "Seventy weeks are determined upon thy people" (9:24), it might properly be rendered "seventy sevens," which as we discover from the context, means "seventy sevens of years," a vital point in the interpretation of that momentous prophecy.

In other words, we cannot speak of an eight-day week. Therefore, if this calendar revision went into effect, it would not only work confusion to the Jews and the Seventh Day Adventists in the determination of the weekly Sabbath, but how would it effect the rest of us in the observance of the first day of the week as the Lord's Day? Under such a calendar, could we continue to feel that the first day of the week was synonymous with the first day of the historic weekly cycle? Would not this be difficult, to say the least, when we realize that the proposal means the occurrence once each year and twice in leap years, of an interval of seven instead of six days between Sabbaths or Sundays? The proponents of the change seem to think that the Sabbath rests chiefly on an economic or social basis, and that it was not until the later centuries of Jewish history that it came to be regarded with any special sanctity or protected by any special legislation. But they are mistaken.

This brings us to the question as to who these proponents are? What "group" is it, to use that over-wrought word, that is urging this change and promoting this propaganda? It is the business men of the world who are doing it, and who think they may operate more efficiently and make more money. And this brings us back again to the thought of the Antichrist and the end of the age. For, what is the controlling influence in the heading up of the mystery of iniquity at the end of the age? The answer is, Commerce. Turn to the eighteenth chapter of Revelation for the proof of it. Babylon, there seen to be destroyed, is the city of the Antichrist, the capital of the world empire of that day. And who are the chief mourners at Babylon's downfall, and why? They are the merchants of the earth, "for no man buyeth their merchandise any more" (v. 11), "and every shipmaster, and all the company in ships, and sailors, and as many as trade by sea" (v. 17). These cast dust on their heads, weeping and wailing, "Alas, alas that great city, wherein were made rich all that had ships in the sea" (v. 19).

Of course, we do not imply that the League of Nations and the United States Chamber of Commerce are avowedly allied with the Antichrist in this calendar revision. Naturally no thought of that kind has entered their heads and its suggestion would be ridiculed. But coming events cast their shadow before, and we have little hesitancy in saying that such movements are part of the grand program of the god of this world. He knows what he is about even though his agents, like the men who followed Absalom, go in their simplicity and know not anything (II Sam. 15:11).

II.

We are not up on this matter of the calendar as we should like to be and as we ought to be, because until recently we esteemed it academic merely, and supposed it would come to nothing. But the Congress on the Jewish Sabbath arrested our attention, and co-incident therewith, a debate in the July *Forum* on the thirteen-month calendar by George Eastman and Francis D. Nichol. Mr. Eastman is of kodak fame and a large donor to education, and he is now serving as chairman of the National Committee for the United States on Calendar Revision. Mr. Nichol is one of the editors of *The Advent Review and Sabbath Herald*.

The first named affirms that within the last hundred years, the month and the week have attained a new importance in the calendar which they never had before. They did well enough in the agricultural age, but they are too haphazard for modern industry. What calendar is needed therefore for the present time? The first essential is fixity, and the second, uniformity, he says. He admits opposition, and

among the opponents he mentions "a few religious groups whose doctrines are not compatible with a fixed calendar, but they are small in number and composed chiefly of the sabbatarian sects," he says. "There is no evidence that other religious bodies see in a fixed calendar any conflict with dogma or canon law." Is Mr. Eastman right about this? We should like to hear from some of those "other religious bodies," and we trust that their leaders will speak their minds on the subject before long.

Mr. Nichol's reply to Mr. Eastman is a clever one, and he employs arguments broader than the tenets of his particular denomination, the Seventh Day Adventist. He has discovered that little more than one-half of the representative business men of the country are interested in revising the calendar, judging by their responses to the Chamber of Commerce. He has discovered also, that others like Sears, Roebuck and Company, are already operating on a thirteen-period basis without calling for any revision of the calendar whatever. He finds that protests are coming in from the scientific field, and some of the most unyielding opposition comes from the Jews. He further asserts that so far as the observers of the seventh-day Sabbath are concerned, no compromise is possible. He gives passing attention to the "Sunday keepers," as he calls us, by observing that we lack a realization of just how the revision would affect us, and we think he is right there. We wish therefore, that the editors of our influential denominational papers would turn their attention to the question seriously, and enlighten their readers as to what it really means.

III.

As for ourselves, we return to Jeroboam who, when he led the northern kingdom into idolatry, revised the calendar just as the Antichrist at the end of the age shall think to "change times and laws." The feast of tabernacles Jeroboam would retain because it was popular with the people, but he would popularize it still further by setting it on a later month. God ordained it to be held on the fifteenth day of the seventh month, but Jeroboam ordained that it be held on the eighth month, "the month he devised of his own heart," the Scripture says. He thus broke the divine order of the feast cycle according to the number seven. He did it to serve his own political ends, as the calendar revisers would now do to serve their own commercial ends. "The months are unequal in length, and therefore are not comparable," says Mr. Eastman. "There is a difference of eleven per cent between the number of days in February and in March. Every accountant has to remember this when he tries to compare sales and profits for a given month in two consecutive years, etc., etc."

Thus, in the estimation of the world, Jeroboam's policy is the proper one, because religions, including Christianity, are man-made anyhow, the world thinks, and can be held or altered as considered best for the common interest at the time. "The regimen," as another puts it, "is not for the sake of the religion, but the religion is for the sake of the regimen." Indeed, the revisers boldly make the challenge, "Must Christianity and Judaism too, apply religion to modern conditions by the literal rule and rote of the Mosaic laws?" It sounds like the Second Psalm, "Let us break their bands asunder, and cast away their cords from us."

"He that sitteth in the heavens shall laugh." God says, "All that I command you, that shall ye observe" (Deut. 12:32). Godliness is not to be regulated by the common weal, but the common weal is to be regulated by godliness. Doctrines and institutions which depart from the revealed Word of God may be regarded as progressive, as reasonable reforms, but in the highest sense they are steps backward, not forward. Governments that interfere with the faith of the people for the attainment of their own ends, share the guilt of Jeroboam and involve themselves in responsibilities that cannot be escaped.

We conclude with this great passage

from James G. Murphy on the book of Exodus:

"He that observes the Sabbath aright holds the history of what which it celebrates to be authentic. He therefore believes in the creation of the first man; in the creation of a fair abode for man in the space of six days; in the primeval and absolute creation of the heavens and the earth, and as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort rested on the seventh day. *The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance.*"

Thanksgiving Day Sermon *An Exposition of Psalm 103*

By Rev. D. Hobart Evans, Hyattsville, Md.

THE text this morning is the One Hundred and Third Psalm, one which seems highly appropriate for Thanksgiving Day. Thanksgiving Day originated, as many of you remember, in 1621 in New England, after the first harvest at the Plymouth settlement. The custom slowly spread to other colonies, and since 1863, when President Lincoln issued a proclamation recommending its national observance, it has become an annual occurrence. Surely nothing could be more fitting and proper than that at least one day of the three hundred and sixty-five or six should be set aside in a special way for giving thanks unto God!

Bible Praisers

In reading the Scriptures one is struck with the prominence given to the praise of God. Many of the great people of the Bible are great praisers. Many of the great prayers of Scripture are simply hymns of praise. While this theme is prominent in Scripture, we often feel the lack of it in our own lives.

Dr. A. C. Dixon has related the different reception given him by two of his children whenever he returned from a trip. One would always greet him with the words, "What did you bring me this time?" while the other seemed glad just to have his father home again, and Dr. Dixon said that he always managed to bring something extra for that child.

I wonder whether we would lose much if some time for a period of two or three days we should not ask God for anything, simply spending our prayer periods during those days in giving Him thanks for blessings received. Of course, throughout the history of the Church there have always been many souls which have caught from Scripture the great strain of praise, and it has been with them continually.

As we read this One Hundred and Third Psalm we think of John Angell James who made it the custom to read this psalm every Saturday night at family-worship.

Then came the week when Mr. James' wife died, and on Saturday night when the family met for prayer and worship Mr. James stopped for a moment to think whether he could still read this psalm. 'Twas only for a moment however, and he said, "Notwithstanding what has happened this week, I see no reason for changing from our usual custom. 'Bless the Lord, O my soul; and all that is within me, bless his holy name."

Structure of the Psalm

Psalm 103 has a peculiar significance for Thanksgiving Day because it is a psalm of praise. There is not a supplication in it. Its theme might be considered as "The Lovingkindness of God." In the Authorized Version the word is "mercy," but in the Revised Version the other word is used. The revisers have taken this word which is a combination of "love" and "kindness," and so we have the beautiful word "loving-kindness."

As to the structure of the psalm, the psalmist first praises God for His loving-kindness to himself (the psalmist); then to the nation, Israel; then to man in general; finally calling upon all creation to join in praise to God. The introduction and the conclusion are the same. The psalmist concludes just where he started, with himself. He feels that in all creation's adoring worship of God he has a real and definite part. We shall consider the psalm then in this order.

I.

First, *the lovingkindness of God to the psalmist*. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Here is a note of personal praise. Before calling upon the whole creation, or upon man in general, or upon the nation to praise God, we should have the spirit of praise within our own heart. "Bless the Lord, O my soul." It has been said, and truly, that we get

much and we also forget much. So the psalmist sings, "And forget not all his benefits." "Forget not." We read in Luke that on one occasion Jesus healed ten lepers, but only one remembered to give thanks. "Remember," says Paul to the Ephesians, "remember," that is to say, "forget not," that "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." The psalmist now proceeds to mention the various benefits of God to him.

There is *forgiveness*. "Who forgiveth all thine iniquities." The psalmist starts with his sins. Indeed this is a favorite starting point in Scripture. When David gives us that wonderful Fifty-first Psalm he commences: "Have mercy upon me, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out my transgressions." In the Thirty-second Psalm, the opening blessing is pronounced upon him "whose transgression is forgiven, whose sin is covered." In Paul's letter to the Romans, before we have chapter eight wherein we walk upon the mountain tops of glory, we have chapters one to three wherein we read that "all have sinned." Yes, when you want to praise God, begin with the forgiveness of sins.

What God Does with Our Sins

One Sunday morning a lady came to me after the service and said, "Mr. Evans, I wish you would preach a sermon on the forgiveness of sin. We hear so few sermons dwelling only upon that theme."

That was in the summer time and I had my sermons mapped out for the remainder of the summer, so could not very well oblige her. Nor have I since then given a sermon dealing exclusively with that topic. It is interesting, however, to notice just what God says He does with our sins. Surely we can apply to ourselves the words which later on in the psalm are applied to the nation, "As far as the east is from the west, so far hath he removed our

transgressions from us." Not the north from the south, that would be different; but "the east from the west," that is incalculable.

In Isaiah we read that God has blotted out as a thick cloud our transgressions. In Jeremiah we learn that God will remember our sins no more. God tells us through Micah that He has cast our sins into the depths of the sea, while in Isaiah again God says that He takes our sins and casts them behind His back. Friends, you have come to church this morning; have you brought your sins with you. This is a good place to bring them. It is also a good place to leave them, right here with God, for He will cast them behind His back, and when you turn to look for your memorable Thanksgiving Day this would then be for you.

Another benefit is *healing*. "Who healeth all thy diseases." The psalmist evidently believed in the power of God to heal the body as well as the soul, and who among us will be so presumptuous as to limit God? sins you will see instead the smiling face of a loving Father to whom you are reconciled. What a happy and

Further, there is *redemption*. "Who redeemeth thy life from destruction." We think at once of those words in Galatians concerning our Lord Jesus Christ, "who gave himself for our sins that he might rescue us from this present evil age."

What is the hymn which we sing sometimes?

"Jesus sought me when a stranger,
Wandering from the fold of God,
He to rescue me from danger,
Interposed His precious blood."

Destruction must be a terrible reality, judging from what Christ was willing to endure to redeem us from it.

Then there is *crowning*. "Who crowneth thee with lovingkindness and tender mercies." What a crown! Home, family, necessities of life, the world of nature, the world of books, the world of friends, opportunities for service, our country, our church, our Christ! God takes all of these and weaves them together into a crown of lovingkindness, and places that crown upon our brow. Jesus wore a crown of thorns. You are called to wear a crown of lovingkindness and tender mercies.

The last of these benefits mentioned is *satisfaction*. "Who satisfieth thy desire with good things, so that thy youth is renewed like the eagle's." I have met many people who were dissatisfied with Satan; many people who were dissatisfied

with the wages of sin, but I have never met a Christian who was dissatisfied with Christ.

Polycarp, Bishop of Smyrna, could say, "These eighty and six years have I served Him, and He has done me only good." How many years have you served Him, two, twenty, sixty? Surely you can say with Polycarp, "He has done me only good."

What benefits! Men and women, are you satisfied with God? Are you satisfied with Jesus Christ? Then tell Him so, for He would love to hear it from your own lips, and you will be the better for having told Him.

II.

The psalmist now enlarges his conception of the sphere of God's interest and speaks



THE FIRST THANKSGIVING

Not a day but a week was given to the first Thanksgiving feast in New England, 1621. Bradford sent out men to hunt deer and turkeys and to call Massasoit and his tribe to the Pilgrims' table. The Indians, accustomed to offer a feast of gratitude for their own harvest, entered gladly into the spirit of the affair. They brought deer and corn and birds; they attended the services; then they sang their own songs and played games and ran races with their Plymouth friends. Almost Utopian was this early harmony between the red man and the white. Out of this harvest festival has come the unique American institution of Thanksgiving Day.

of the lovingkindness of God to the nation Israel.

We cannot appreciate some of these beautiful psalms unless we realize what an important place Jerusalem had in the worship of Israel. The symbols of the presence of God were kept at Jerusalem, and so the Jewish people came to feel that when they were in that city they were near the presence of God, and when they were away from Jerusalem they were removed from the presence of God. In the light of this, consider the One Hundred Thirty-seventh Psalm:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and there they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my

tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

When the Psalm Was Written

Now, it is thought by some, although there is some difference of opinion on the matter, that the One Hundred Third Psalm was written shortly after the return from exile. The psalmist, if this view is correct, thinks of Israel's sin, of the captivity in Babylon, of being allowed to return to Jerusalem the beloved, and so he writes, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his lovingkindness toward them that fear him." Here then we have God's lovingkindness to Israel.

There is its *greatness*. "As the heaven is high above the earth." How high is that? Let us call in the astronomer and ask him how high the heaven is above the earth, and when he says that he cannot tell us, let us say, "So great is his lovingkindness."

Again, there is *tenderness*. "Like as a father pitith his children, so the Lord pitith them that fear him." We are often told that the Lord God of Israel was a bloody, vengeful, tribal deity. Have these people ever read the One Hundred Third Psalm? "Like as a father pitith his children, so the Lord pitith them that fear him."

God's loving-kindness to Israel! Can we not say

the same for our country, and say it notwithstanding last summer's drought? Our land is still rich beneath the surface, even as it is above. We have been comparatively healthy. We have had no great disasters. We are a creditor nation and not a debtor. We still have free speech, free press, freedom of religious worship. The President spoke truly when he said, "We have been a most blessed nation, we ought to be a most generous nation. We have been a most favored nation, we ought to be a most thankful nation."

III.

Then the psalmist enlarges still more and glories in the *lovingkindness of God to man in general*. This is everlasting contrasted with man's frailty. "As for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting."

Massillon created a profound impression by the opening words of his address at the funeral of Louis XIV. The body of the dead king was placed rather high in one section of the church. Massillon arose, gazed earnestly at the departed king, gazed earnestly up toward heaven, and turning to the vast assembly said, "My brethren, God alone is great!"

Yes, man comes and man goes; nations come and nations go, but God, and the lovingkindness of God, are everlasting.

How to Receive God's Kindness

The psalmist mentions that there is a basis for receiving this lovingkindness. It is fearing God. Not to cringe in terror, but

as Scofield says, to have toward God an attitude of "reverential trust." This is that fear of God which is the beginning of wisdom.

Then there is obeying God. Notice that in reference to obedience it is the righteousness of God which is mentioned. So we learn in the Old Testament that the lovingkindness of God is bound up with His righteousness, just as we learn in the New Testament that the love of God is inseparably connected with His justice.

Saul, king of Israel, had disobeyed God by offering a sacrifice, and Samuel had to tell him "to obey is better than sacrifice." As each succeeding king came upon Israel's throne the message came from God,

"Obey and be blessed. Disobey and be punished."

Such has been the divine dictum throughout the ages. The lovingkindness of God is bound up with His righteousness. O Rome! Why did you not learn the One Hundred Third Psalm? O Germany! Why did you set aside the One Hundred Third Psalm? O poor deluded, misguided Russia! Why will you not catch the spirit of the One Hundred Third Psalm? Peoples of the world, man in general, hear a message from heaven's throne this morning: "God is, and he is a rewarder of them that diligently seek him." Seek Him! Find Him! Praise Him for His lovingkindness and tender mercies.

Some Blessings Along the Way, or By-products of the Christian Faith

By Vance Havner, Hickory, N. C.

IN PREVIOUS issues I wrote something of my personal experience of Christ and what He means to me.

Letters in response even from as far away as New Zealand, bear witness that in this materialistic day souls still are deeply concerned with the things of God.

Tired of theory and speculation, Freudian fads and philosophic isms, men want to hear someone say, "Once I was blind, but now I see." The author of this statement in John 9 did not understand the process, but he had the possession. In trying to unravel the process some miss the possession.

Pascal said, "The heart has reasons of which the reason knows nothing." I pity the preacher whose reasons for his faith are all head reasons. The Bible says Ephraim was "a cake not turned"—half-baked. Too many modern Ephraims are being turned out of theological processes into our pulpits, which explains so much spiritual dyspepsia in the pews.

A preacher asked Macready, "Why is it that when I preach nobody comes to hear me, and when you act the building is crowded?" Macready answered, "The difference is, I act my fiction as though it were fact; you preach your fact as though it were fiction!" How often we have heard such preaching which, like painted fire, has the appearance, but does not burn!

When Christ Is at the Center

I have spoken elsewhere of the greater blessings Christ has brought to me—forgiveness from sin, power to live in the Spirit, purpose and peace, and the assurance of life eternal. Sometimes I wonder whether we think enough of the indirect blessings, the by-products that flow from faith in and fellowship with the Saviour. When Christ is put at the center of a life He reaches out into all its details and ramifications, and glorifies every phase and item of it with His presence. He came to destroy no worthy interest but to fulfill it, that we might have life in all its ranges more abundantly.

Here is a case in point: From boyhood

I have been an ardent nature-lover and bird-enthusiast. When I grew up I was taken to church on Sunday mornings, but to walk in the woods on Sunday afternoon was considered pagan. I found God in both places. Love for the outdoors was as natural for me as the color of my eyes. But I found scant encouragement; the preachers I knew had little use for it; I wondered whether it was a touch of worldliness.

Then I went back to the Gospels, and found that Jesus is the ideal nature-lover. He was a preacher of the woods and hills and seaside. He shares with me this delight in the world of bud and brook and bird, just as He shares my problems and bore my sins. So when I trudge snowy landscapes, or gather the springs first blossoms, or listen to the wood thrushes vesper serenade, I still am about my Master's business. Today, when commercialized athletics has so diverted the interest of youth from outdoor life, we preachers well might help back to the groves, which were God's first temples, our sadly befuddled boys and girls. They seriously need the blessings of the open road spiritually interpreted.

A Wholesome Human Life

Closely akin to this is another blessing I found with joy. When I was a boy, being a Christian was made a rather drab proposition. It often was presented in terms of things little boys must not do. Recently I read where I had written at the age of nine, "Christians have hard times in this world, but good times in the next." The little boy who said, "This medicine must be good for me, it tastes so bad," was a fair illustration of my attitude toward such a negative and repressive religion. It never had dawned upon me that one might play as well as pray in the Spirit, or that Jesus might be our companion on a camping trip as well as at a camp meeting. For awhile I dabbled in naturalistic liberalism because I thought the orthodox faith made little provision for anything but conventional religious duties.

Back to the Gospels I went again to

learn that Jesus enjoyed a wholesome human life, and that a drab, colorless existence was exactly what He did not teach. Contrasting the austere, asceticism of John the Baptist with His gospel, He compares His message to music and John's to mourning. He was called a glutton and a winebibber, a friend of the socially despised. He graced wedding feasts with His presence, and replenished the exhausted wine. Here was no "pale Galilean" that Swinburne should say "the world has grown grey with thy breath."

Nevertheless the error persists that the Christ-life is not congenial to a robust human experience. The ghosts of medieval asceticism still haunt us. Many drift into vapid modern philosophies because, confusing the Christian faith with its own enemy, Gnosticism, they imagine the saints know no pleasure this side of heaven. The Devil has done a world of harm with this delusion.

Of course, the most cheerful and radiant thing on earth is the gospel. We Christians advertise it poorly because we let fear and doubt and worry befall us.

Cheerfulness Is Contagious

We have so little cheerfulness that we expose nobody. The fault is with us, that we do not claim our blessing. "A merry heart doeth good like medicine," and nothing in the gospel bids a man subdue a clean, hearty laugh. I used to be a little skeptical of an inborn sense of humor which I couldn't escape no matter how serious I tried to be. It was a happy wayside blessing for me to learn that of all men I, as a Christian, had a divine right to laugh and be gay.

Once I followed a sort of fad for simple living. I made a kind of philosophy of it and gloried in rustic plainness. Later I found that in Christ I had exactly the simple life I craved. He was the apostle of the true simple life; His yoke was easy and His burden light. I did not have to give up my notion of plain living; in Christ it took its rightful place as a by-product of His life. We certainly do

need the simple life; we carry so much baggage nowadays we cannot enjoy the journey. But one need not make a fad of it. It is a corollary of following Jesus.

Do you see how that the very things I sought apart from Christ, I found in Christ, glorified and fitted into His scale of values? I believe that if men could see that today in their quest among fads and isms it would clear up much of the fog. Jesus idealizes every worthy interest and desire; no matter what you seek, it is consummated and perfected in Him. For instance,

I Craved "Personality"

A modern fad has grown up, chasing that personal magnetism which the movies call "It." But personality may be a curse

I Tried Various Health Fads

The perversions of some faith-healers have perhaps driven us too far to the other extreme and we have neglected the healing power of faith. But one need not grow cranky on the subject. To have the mind of Christ is to be freed from the poisons of fear, worry, doubt, to keep the heart clean and habits wholesome—and that is the secret of good health, anyway. While indeed faith is curative to an extent we fail to appreciate, it is first preventive, and a sane and spiritual Christian life would mean the end of most of the ills and fevers of this excessive, high-pressure age.

For awhile I was perplexed over false ideas of guidance. I found that the Lord did not furnish me daily with an outlined syllabus of just what I was to do. I had to use common sense and judgment, and

road, or map it off; ours is to trust and obey, to walk in the light; the guidance is God's business.

Modern psychologists tell us that what we used to call the voice of the Spirit is only our subconscious minds. They raise an issue where there is none. Our higher impressions come through our subconscious minds, but not from them. Our minds transmit, but do not originate; they are channels, not causes; mediums, but not makers of the unseen influences. We must be careful with these voices and try the spirits whether they be of God.

These are some of the wayside blessings I have found along the way. I mention them to show that Christ answers and fulfills every worth-while interest of human life, which, apart from Him, runs into fads and folly. We Christians do not make our faith inclusive enough.

Poems for Thanksgiving Day

Gifts of Grace

By Fred Scott Shepard, Toronto, Canada

We fain would raise
Our need of praise
To God, the Lord of love,
For birds and flowers
And happy hours
And blessings from above.

Who could be still,
When heart and will
Are mindful of His care,
When over all,
Both great and small,
Flow mercies rich and rare?

With thankful heart,
Play well the part
God doth in love assign,
And ever choose
To wisely use
The gifts of grace benign.

Giving to God

By Flora Swetnam, Atlanta, Ga.

In glad thanksgiving for my thrift
Which crowned the effort of my year,
And filled my days with happy cheer,
I thought of giving God a gift
Of what was mine.

But was it mine, the thing I gave,
That swelled my heart with vast content?
Too well I know He only lent
For one brief space the hoard I crave
To keep as mine.

Not time nor wealth I can regard
My own; for at Thy feet I place
What has been given through Thy grace.
No more I claim it mine, dear Lord,
I yield Thee Thine.

or a blessing. I am thinking the modern type is a rather vain thing of this world. After all, it is not personality but character that we need most. "He that ruleth his spirit is greater than he that taketh a city." Personality may be a charming and attractive thing, but one needs something more sturdy and enduring nowadays.

For awhile I tried to pose myself into a personality. Finally, in my own failure, I learned that if I simply let Christ abide in me, live and speak through me, I would have both character and personality, for His Spirit would displace my own futile clownings. I was not wrong in desiring personality, but what I needed to know was that my first need was a full experience of Christ. The indwelling Christ produces Christian character; and Christian personality is the flower that grows in the sturdy soil of Christlike character.

sometimes could not clearly distinguish between my thoughts and my inspirations. Often I expected God to do for me what He wanted to do through me. I misused prayer and often lay, like Joshua, in supplication when I should have acted by faith upon the light I had. I learned that God works through our own faculties surrendered to His will. Someone has said, "Common sense is that kind of sense without which all other sense is nonsense." It is an important ingredient in a balanced life.

The Secret of Guidance

Sometimes we seem to be walking in an uncertain fog, but when we look back the retrospect shows that God has been guiding. I think the secret of guidance is well stated in Proverbs 3:6, "In all thy ways acknowledge him, and he shall direct thy paths." Ours is not to understand the

There is one sense in which it is rigidly exclusive, for Jesus is not *a* way but *the* way. But it is also inclusive, for as Paul says, all things are ours. We are sons of God, and His is ours. Sometimes we restrict our religion to the strictly and conventionally religious, and fail to apply it to areas of our lives not usually connected with spiritual matters.

If I had no other reason for believing that Jesus is God's answer to human need, it would be enough for me to know, as I do from experience, that when Christ is put in the heart of a life He brings its most far-flung interests into harmony, unifies all its concerns in one coherent design, clears up its fever and friction, and gathers all its elements around one central ideal.

Truly, if we "seek first the kingdom of God and his righteousness, all these things shall be added."

Is There Anything Too Hard for God?

AT ONCE the believing heart responds to this question: No! Surely, there is nothing too hard for our God. There are many things too hard for men, even the strongest and wisest, but when we consider a God who made heaven and earth by the word of His power, and "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," we exclaim with joy, as Jeremiah of old, "There is nothing too hard for thee."

But who was it that asked this important question? Was it God or man? Not man, for he is so apt to forget God, and rely upon his own power and devices. It was a loving God who asked the question, so as to remind man that in his extremity he could rely upon the eternal God with all His matchless resources. Our Heavenly Father is waiting to be gracious to His children, and show them great and mighty things which they know not. Shall we not gladden His heart by expecting great things from Him when we pray?

From coast to coast, from North to



South, in every land, among every race, there is a yearning on the part of Spirit-taught Christians for a heaven-sent *revival*. The condition of the Church and of the world, and of the lost sheep of the house of Israel, call loudly for a mighty revival. Our souls cry out to the living God, "O Lord, send a revival, and let it begin in me."

We love to see the Holy Spirit melting hearts, convicting of sin, cleansing Christians, and setting their hearts afame with heavenly love and zeal. We want our meeting places to be veritable Bethels. We crave a great and needed transformation of people who are vain, loose, complacent, and indifferent to spiritual things. We yearn for seasons when God will pour out His

Spirit on whole communities with convicting power. We greatly desire to witness divine unction attending the ministry of the Word, in order that it may run and have free course and be glorified.

We of this last half century have not witnessed a great spiritual awakening. This land has had but three great effusions of the Spirit. The last one declined before the majority of us came upon the scene. Out of the last time of divine blessing came such godly leaders as Moody, Spurgeon, Taylor, Murray, Torrey, Chapman, and others, together with such song writers as Sankey, Bliss, Fanny Crosby, Palmer, and others. Ought we not to expect God to do a similar thing in our day?

"Will the Lord cast off forever?
And will he be favorable no more?
Is his mercy clean gone forever?
Doth his promise fail forevermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?"

—Psalm 77.

—Great Commission Prayer League, 808 N. La Salle St., Chicago.

Rest Haven and Rest Cure

By Rev. John T. Chynoweth, Long Beach, Calif.

JESUS said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

If one were to wander through the average cemetery he would doubtless find that the most oft repeated inscription on the tombstone would be the very laconic one "At Rest." I suppose that most undertakers carry in stock plates for caskets with these words inscribed thereon.

I have ever been amused at the supposed epitaph of a tired woman, one who had washed and ironed, and baked and scrubbed, and mended and at last quit the job for the celestial fields. This was to be the inscription on her tombstone:

"Don't think of me now,
Don't think of me ever,
I'm going to do nothing
Forever and ever."

It was the late Bishop Gilbert Haven who said that when he got to heaven he was going to hunt up Mary (the wife who had preceded him to the better land), and laying his head on her lap was going to rest for a thousand years. That was the rather plaintive saying of a tired man.

Now this is all right so far as heaven is concerned. We cannot overestimate it as a place of rest. But Jesus is issuing an invitation to take a rest here and now. The invitation is very inclusive—"weary and heavy laden ones"—and outside of these two classes there are not many left. He wants the world of weary ones to take the rest cure.

Where the Rest Cure is Found

But to take the rest cure He provides, one must come to the Rest Haven. Jesus seems to know nothing about "absent treatment." He does not seem to be able to cure by correspondence. If we want His rest cure we must come to Him—the Rest Haven of the soul.

And the Rest Haven is never out of reach: "The shade of a great rock in a weary land."

Isn't that a beautiful figure? Especially beautiful is it if you have trodden the hot, sandy paths over a "weary land." Have you ever felt anything more restful than the shade of a great rock?

But Isaiah says a strange thing about this shade and the rock which occasions it. He says "a man" shall be the rock which is to cast the shade in this weary land. Back a chapter or two this same prophet says Jehovah shall be "a shade from the heat" (Isa. 25:4).

Is it not believed by many that the Jesus of the New Testament is the Jehovah of the Old Testament? I wonder what man but the "Man Christ Jesus" is competent to fill the demands of the figure?

Then Paul in I Corinthians 10:4 says something that mystifies us just a bit. He says that the fathers drank of a spiritual rock that followed them, and that Rock was Christ! Did Paul mean that when Moses struck the rock and the sweet pure water gushed forth, then the water hewed for itself a channel and followed the trail of the wandering tribes, so that at any time when thirsty they had but to stoop down and drink to their fill?

I am sure that I do not exactly know, but somehow I feel that Paul is trying to help us just a bit in this matter of thirst. I do know that Jesus said that He was the Water of Life, and that whosoever will may at any time stoop down and drink to his fill.

Well, shade on a hot pathway, and cooling drink when thirsty, certainly bring to the soul the rest craved for.

John says that if any man sin we have a Paraclete, even Jesus Christ the righteous. A Paraclete is one who is near whenever there is a call for help. We must take the rest cure at the Rest Haven, but the Rest Haven is never far away, and we are never too tired to find its cooling shade and its refreshing water.

A MORNING "ACT OF FAITH"

I believe on the name of the Son of God.

Therefore I am in Him, having redemption through His blood, and life by His Spirit.

And He is in me, and all fulness is in Him.

To Him I belong, by purchase, conquest and self-surrender.

To me He belongs, for all my hourly need.

There is no cloud between my Lord and me.

There is no difficulty, inward or outward, which He is not ready to meet in me today.

The Lord is my Keeper. Amen.

—H. C. G. Moule.

Philosophy from the Catskills

I. THE DREAMERS

IN THE biblical story of the sons of Jacob we read, that when his brethren saw Joseph approaching, they said, "Behold, this dreamer cometh." Truly, Joseph was a dreamer, however unacceptable his dreams were to his brothers. In visions of the night there came to him forecasts of his future history. Dreams that were to come true visited him and enabled him to live in advance. He was a leader of that great company of achievers who have beheld by faith the wonderful accomplishments of their after days.

Shadows of Coming Events

Coming events cast their shadows before them. Faith in the unseen precedes the coming fact. The idea rises upon the mind before the creation of the reality. The inventor dreams his machine before he builds it. The picture originates in the brain of the artist. The architect makes a blue print before he lays a foundation. The whole universe was a thought at first, and so it has been with all that man has done in it. Castles are in the air, then they splendidly occupy the earth.

Dreams, then, are not always "baseless fabrics." We ourselves are "such stuff as dreams are made of." Dreams are often such stuff as makes us. Unless we begin with an idea we cannot come to realization. When we do accept a truth it begins to work out a history. The world could be expanded into an invisible gas. A fire mist could again be condensed into a world. Truth could disappear from the minds of men and take with it the whole social scheme. Truth could come again to human consciousness and renew civilization. Truth is an element of dream. It may be the form that envelops divine communications. In the leisure and stillness of sleep, after the toil and noisy confusion of the day, darkness may cover the approach of angels, our waking thought may be a revelation.

What We Learn in the Shadow

Sometimes God brings on a premature darkness in order to be heard. In the still hour of grief, under the shadow of affliction, upon the separated and painful bed of sickness, in the desolations of worldly ruin, God has something to say that we have ears to hear. The Christian communications thus come often in the night. As we watch in suffering, or listen with sufferers, we get, not San Francisco, not Australia, but heaven. Afterwards we are able to tell the dream and the interpretation of it besides. Something new has come into our lives and experiences through a dream. Indeed, Christianity is all a dream at first, floating down upon

Our esteemed contributor, Rev. Christopher G. Hazard, D.D., is a retired minister, dwelling in the beautiful region of the Catskill Mountains, New York. We envy him his surroundings. We did not need John Burroughs to acquaint us with the glories of those mountains and the noble Hudson flowing at their base, but we are greatly indebted to him for helping us to see there the unseen in the seen. Dr. Hazard is a philosopher. Not the kind Paul speaks of whose philosophy is empty deceit, but the kind who get their wisdom from the fountain of all wisdom, the precious Word of God. The brief essays following were sent to us at different intervals, and intended for separate publication, but discovering a principle of unity in them we have grouped them under one head. Many of our readers will find exquisite spiritual pleasure in their perusal.—Editors.

a darkened world in an angelic song of peace and good will. But it is not only a dream. The wise hear it, observe its starlight, bring devotion and gifts to it.

When the people of Christ's day saw him they said, "Behold, this dreamer cometh." He walked amid night dreams and day dreams of a new heaven and a new earth. Did ever such dreams come to man as came to Him and through Him? What dreams of ineffable beauty and joy, of truth and loveliness, of peace, righteousness and prosperity were His! His realities have ever been the despair of fiction and artistry. He brought the furniture of heaven into this basement sphere. A company of great and angelic characters became His following saints.

Do Dreamers Live in Cities?

Does Christianity seem a dream to this practical, scientific and busy age? Thank God for the contrast and the promise of it. God be praised for the descent of higher ideals, and for their persistent life in the world. They save us from grinding in the mills of philistinism. They extend the world into the worlds. They enlarge life into worthiness and everlastingness. It may seem impossible for a dreamer to live in a metropolis, but he sees upon his horizon a city that hath foundations, beautiful and glorious, a city that God hath made, a city that dwarfs into nothingness, the most splendid of human creations. He lifts up his soul to greet it from afar and stretches out his hands to grasp its rewards. It is the real meaning of all the good and all the glory and power of the roaring age in which he lives. The only soul of the world, all that saves it from a materialism that is but refined idolatry, is in the dream of faith; of faith that dreams of that coming day of Christ, when day will have lost its garishness in the mellow light of universal love; and when the fever of life will have subsided under the spell of divine consciousness. The Lord will hasten it in His time.

II. MORNING THOUGHTS

Oftentimes not all the darkness is dissipated by the rising sun. With the com-

ing of the morning, and before the mind is fully aroused, evil thoughts flit across consciousness like bats that resist the light. Then forgotten injuries are remembered, old grudges revive, criticisms of people are unfriendly, an unkind humor prevails, the tasks and routine of the day look threatening, utterance is apt to be unpleasant and even cynical. The day begins wrong, or rather, we begin it wrong. There is a saying that "nothing counts before breakfast" that owes its existence to this fact of the lingering shades of night.

A Remedy for Megrims

But there is a quotation from the Holy Book that indicates a remedy for such morning megrims. In the fiftieth chapter of the book of the prophet Isaiah these words appear: "The Lord God . . . waketh morning by morning, he wakeneth mine ear to hear as the learned." The prophet inclined his ear, heard the Lord God, and his soul began to live as soon as he entered upon the day's history. It was then, in the prophet's own words, that the Lord God gave him "the tongue of the learned, that he should know how to speak a word in season to him that was weary." The Lord God appreciates the importance of gaining an early possession of our time. He is ready to occupy and garrison the fortifications of the mind against its enemies before there has to be a battle to drive them out.

The pressure of dark thoughts upon the mind was never greater than it is at present. Even after the relief of dreamless sleep, if we can get that kind of sleep, we are too weary to shake them off. "The cares that infest the day," and pursue us until it is over, resume their demands as soon as we open our eyes. The air is cloudy with swarms of interesting worldly ideas and problems that demand attention. Even if we begin with good humor things spiritual have no chance against things material and temporal.

That is why God wakens us to hear. He seeks to get in the first word, because He should have first place and because it can be the controlling word of peace and real progress. If God is offered only the last place in thought, He is displaced and we are disturbed and hindered in our spiritual life. The sun gets eclipsed by earthly fogs and does not attract our attention until it is setting into a new night. Perhaps a tired and hasty prayer is all that God gets of the day.

A Quiet Hour with God

It may be impossible to get a quiet hour with God out of the twenty-four that He gives us, but it is always possible to get as much in the morning as Isaiah did. It is possible to get control of the tongue as

the prophet got it. Helpfulness for our weary friends through their day can thus be prepared. If one could get no more than power over that unruly member, the tongue, by spending the first five minutes of daylight in prayer, it would be worth while.

We speak of the hustle and bustle, the rush and the rustle of these days as though they had just come into history, but in the Lord's earthly days there was so much to learn and so much to do that we read the Saviour and His disciples had no leisure even so much as to eat. The Lord got so tired that they had to carry Him "as he was" into the boat. Yet the perfect Son of God lived by prayer, though He had to take the time for it out of sleep and snatch that much of light out of darkness. His disciples were not as wise for a while, therefore

without a preceding seedtime, is an invariable law of history. This is the idea that is involved in that Bible question, "Who hath despised the day of small things?" It attacks our prevailing ideas of speed and bigness.

Eternal life, everlasting life, has a great deal of patience. It loves abundance, but does not believe that a true life consists in abundant material possessions. It can be happier with little than false life with much. Jesus came into this world that men might have life and that they might have it more abundantly; that they might have a life that they lacked, even eternal life, and that they might grow in that life. He said that to this new life everything would come, it would eventually find itself in possession of all things. It could begin by faith in God and in the Saviour whom God had sent, and it could

exercise the wings that appear upon coins and fly away. On the other hand, a poor man with integrity can build up a lasting prosperity on a five and ten cent foundation. It may not be fifty stories high, but it will include a living room and command a good prospect.

Civilization Crushes Life

It is a mistake to labor for the things of the world that perish with the using, far wiser is it to seek first the kingdom of God and His righteousness and take whatever may follow, to labor for that true bread of life that cometh down from heaven as the manna did and giveth life unto the world. To gain the kingdoms of the world would be but a very poor compensation for the loss of the soul. The trend of society to our cities pursues a delusion. In rural life there is room for



"God's rivers of grace abound along life's pilgrim way"
A scene near Catskill, N. Y.

they failed until they learned to pray and to make time for it whether they did anything else or not.

It is hard to teach Christians to pray. They feel that they must work first, and work takes all the time they have out of bed. But they learn to incline the ear more constantly to God, they hear more carefully what He has to say to them, they make life a more continual communion with the Spirit of prayer, and thus they make the life of the soul and the help of humanity much more abundant.

III. THE DAY OF SMALL THINGS

We are so accustomed to thinking of large things that our minds have about lost sight of small ones. But while we may think in millions, we have to deal with dollars and cents; and in order to any increase that we may purpose to have upon the various fields of life, we must have respect to little seeds. No harvest

go on with a sublime confidence that it was heir to all that it would need, both for this world and the next.

How Our New Life Develops

With faith and patience this new free gift of life in Christ develops just as our natural life does, from faith as a grain of mustard seed to faith as a full and sufficient rule of fellowship with God; it slowly progresses to perfection, being supplied all the way up to maturity by divine providence. It is always contented with its present, and always hopeful of its future. It appreciates the littleness out of which greatness is made.

We cannot be really rich in advance of good character or poor when we have little but character left. We may seek and seem to obtain wealth at the sacrifice of principle, we may seize upon a fortune by fraud or speculation, but such gains are real losses, the best blessings are not in them and they are likely to

expansion, there is leisure for the cultivation of the mind. One can know his neighbors in a village who would be alone in a city. Where business does not exact rising up early, sitting up late, and eating the bread of sorrows, it is possible to avoid that excess of care that kills affection by making life a treadmill of anxious and unprogressive effort. Yes, God resisteth the proud but giveth grace unto the lowly. Better is a cottage where love is than a palace without it. Civilization will crush us if we let it. Science will devitalize life if we are only scientific. Heart gives value to living in the soul as well as in the body.

How Christ Used a Little Child

We learn not to despise small things. Our respect for microbes is increased as we consider what they can do against us and what they can do for us. Little men have pushed the world forward. A child in the midst of the world was the illus-

tration of the Saviour's hope for it. In His estimation two or three agreeing Christians would constitute a church and a congregation, with Himself at their head. Christ does not look for His kingdom yet. He is building the glorious future of faith now with the comparatively small number of people who are willing to embrace it. Do not despise them.

IV. GOING IT ALONE

We were not made to go it alone. It is not good for man to be alone. To cooperation and fellowship we owe family happiness and welfare, community importance and convenience, national greatness and prosperity. No one can have a family alone, society alone, the advantages of civilization alone. Home makes the foundation of later social significance. Numbers create the necessity and the worth of business. It requires millions of men to make a millionaire. It is easy to respect too much both bigness and multitudes, but it is a mistake to run in single harness. Two horses are better than one.

The Debt to One Another

How much, then, we owe to each other. Society helps those who help themselves. We climb upon other men's shoulders. If we reach the top and, forgetting our debt, run off to enjoy our fortune alone, we may die leaving the millions that we cannot carry into another world, but we shall be cheated of the value that might have been in a proper use of them among those less successful people who were really our creditors.

Recognition of this truth lies back of the unprecedented devotion of wealth to public welfare that we are witnessing in our day. We increasingly feel that we find ourselves in others; that we could not have done what we have done had we been solitary.

It is right that in the body politic, where we all labor together, we should all enjoy together. What could Napoleon have done without an army? His military genius was enabled by his soldiers. His glory belonged also to them. There lives not a man upon earth or in history who does not owe or has not owed his greatness to those without whom he could have done comparatively nothing. The masses make the man.

Were We Meant to be Godless?

And if these thoughts help us to realize our dependence upon each other, they also point to the necessity and the value of wider and higher relationship. We were not meant to be godless. It is not good for man to be ungodly. We have not been set going upon the earth to run down after awhile, like the mechanical toys of a great inventor. We are meant to go on everlastingly, ever moving to higher and better accomplishments, and ever coming into more perfect harmony with the divine and beautiful laws of the universe.

God has not left us alone here. God is the great associate of man. Without His present interest and power in this thing that we call life, the sun would

cease to shine and the rain would forget to fall. Then, not all the genius of mankind could produce a single flower or another harvest. Darkness, coldness and death would involve the world were God to withdraw from its fellowship of care and labor. Gross and heathen gloom would overspread society were the eternal Spirit to take away His presence from us. The universe itself would expire like a spark were God to forget for a moment that it all depends upon Him. The world was meant to be an Eden, with divine presence and fellowships.

We are thus indebted to God for every breath we draw, and for every day of light and opportunity. If we forget this we may limp on a few paces further, but we can never reach and occupy eternal heights. Life in forgetfulness of God is a crippled and trivial affair at its best. It obtains without acknowledgement, and enjoys without gratitude. Its hope is bounded by days when it might be boundless. It pursues its way of transgression against the laws of its true interests and highest good, until it comes up

against that barrier of death that can be crossed only by faith.

Why Poor When We Might Be Rich?

Why should we want to go it alone when we may recognize and enjoy the presence and the fellowship of our Maker? Why be so poor when we can be so rich? It excited the wonder of heaven that man could wish to grovel when he was created to soar. It moved the compassion of God when there was no self-help upon earth for sinful humanity. It was then that He sent His Son to bear away our sin and to give to us of His own everlasting and glorious life.

The message of that Son and Saviour was and is a message of the infinite love that cannot get along without us, that knows that we cannot get along without God. It is a message of fellowship with the Father and with His Son, Jesus Christ, all through our years upon this sin-cursed planet and out upon the starry plains of a blessed eternity. He that believeth hath everlasting life.

Why try to go it alone?



The Soliloquy of Felix

By Rev. James S. Hatcher, D.D., Pastor. Mt. Zion A. M. E. Church, Roanoke, Va.

Um glad I ain't got so much sense
Dat I cain't be happy; an' cain't drink
water
Dout seein' things, an' always fearin'
germs,
Cose, I beliebs it's right to be careful
An' prayerful, an' not to drink wiggles;
But to jest go lookin' fer all de unclean;
An' watchin' an' waitin' fer all dat is
mean
An' ugly—Um glad I don't.

Um glad I cain't hate nobody; cause
De folks what do is hurt more by it
Den de folks dey hate. Den too, it's
Better to forgib and forgit what folks
Do to yur, cause dat's de only way to git
Yurself forgibun, an' feel clean.
Um glad I's got amnesia, fer hit
Makes yer dump so many things in de pit
Ub obledeyun. Um glad I jes cain't hate.

Um glad I beliebs in God, an' folks.
I still lubs preachers an' teachers an'
churches
An' schools, an'udder things dat's tryin'
to hep
Folk to understand', an' lub one nudder—

I lub all de folks, yes, eben de crowd
Down on de conner ub Henry an' Third;
An' de bunch on State, ub which yuse
heard.
I's happy on Lenox, an' I lubs em on
Queen,
For after all, dey ain't so mean—
Jes needs somebody to teach to say
An' do what dey's doin in a bettir way.
Um glad I lubs em all.

Um glad I might not hab do die!
Oh, yes, dat's right, fer do good Book sez
Dat dose who's libbin' when Jesus comes
Gwine't act lack Lin'berg: go up in
clouds!
Now who can tell when He's comin' back,
An' put ole Satan an' his bunch on de
rack?

An' eben ef I dies, I'll git o'er de flud,
Fer long time ergo I got under de blud.
I's happy, an' cain't hate; an' don' know
so much

Dat I feels so big an' outha touch
Wid de folks Christ died to save.
Oh, I's so happy! No, I ain't had no gin;
But I got dis way when I' uz bone agin;
An' um so glad an' happy! Good-bye!

Standards of Ordination

By Rev. W. B. Riley, D.D., in *The Christian Fundamentalist*

I. Ordination Has Some Biblical Precedents

THREE is at least one incident where a kindred ceremony to that by which we now set them apart to the ministry is employed and it is recorded in Acts 13:2, 3:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Barnabas and Saul for the work wherunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Acts 14:23 records the ordination of "elders in every church," but in all probability these were not preaching elders. That the custom of ordination to the ministry was common in apostolic churches, would be difficult of proof. That Peter, James, and John, the intimates of Jesus, and the most efficient of His apostles, were ever set apart to the ministry by any ceremony whatever, is doubtful. Their relationship to the Lord was vital and not ceremonial; and their commission was from the King of Glory and not from a committee.

II. Ordination Serves as a Certificate of Standing

That is doubtless one reason why Paul was ordained. His past history had been such as to place him under suspicion.

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26).

When convinced of his sincerity they certified him to the brethren by his ordination.

It is at this point that extreme care should be taken. Ordination is a certificate of standing, and it should not be granted until that standing is somewhat established. The idea that ordination is the natural culmination of a college and theological seminary course is not only contrary to the whole spirit of Scripture, but to its letter as well. Men are made ministers by an ascended Christ. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). They are not made ministers by compassing a curriculum, no matter how extended nor even how orthodox. Appointment to preach the gospel is not a college function.

III. Ordination Secures Certain Special Privileges

It certifies one for the work properly pertaining to the ministry—"baptism," "marriage," and other sacred functions; and it secures a "ten per cent off" for those who ask for it; a reduced rate on railroads, and if one is high enough up in his profession, or can secure the approval of "the powers that be," even a pass.

These facts tend to excite both righteous and unrighteous ambitions. The ambition to be a regular pastor of a church and perform the functions that belong to it, "baptism," "marriage," etc., is not only righte-



Rev. W. B. Riley, D.D.

ous but laudable in the last degree in the man who knows that God has called him to such an office; but the ambition to secure "ten per cent off," "reduced rates," or "a pass," whether one is preaching or not, partakes very little of a Christian motive. Besides the determination of certain key officials, to whom organized business makes its appeal for recommendations, to keep every man who does not speak the shibboleth of that key official from enjoying the privilege that he secures readily for his brethren in unfaith, is one of the abuses of our present day machine religion. There are many readers of the action taken in Denver the past year concerning the Ministers and Missionaries Benefit Fund, who believe that it looks in the direction of finally denying conservatives, certainly ultra conservatives, that beneficiary.

IV. Ordination Is Merely the Human Recognition of a Divine Call

It has never been anything else; nor can it ever be while it is kept on biblical grounds. The brethren who ordained Paul were first convinced that he had seen Christ and had been commissioned by Him.

Have the times so changed that that is not the first, last, and most essential condition of entrance into this office? Do we now propose to change the emphasis from the biblical basis of a Christ call to the modernistic one of a classical education? The proposition of Dr. Taft's article* shifts the *sine qui non* absolutely from the biblical basis of the divine call to the extremely prideful one of human attainments. The language is: "The State Convention shall recognize from this date forward as ordained only those men who have at least the minimum requirements for ordination adopted by the Convention." And that minimum requirement is "a high

school course, or the equivalent thereof; and in addition to it, two years resident study in theological training." And mark you, at least one year of this must be taken in a Baptist school.

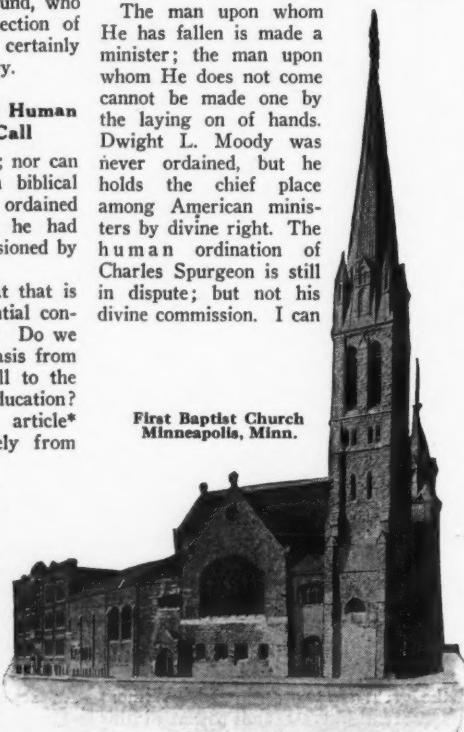
The argument rests the ministry with academic attainment; and at the same time refuses to accept that academic attainment unless taken in a prescribed school. According to this, accredited graduates of Union Theological Seminary, New York, and the Divinity School of the University of Chicago, would be as effectually banded from Illinois as would the graduates of "Moody" and "Northwestern," unless they take the additional year in Crozier or the Northern Seminary, for Union and Chicago are non-denominational.

The specious argument for this, of course, is that these men might thereby be made familiar with Baptist history and Baptist polity. But will some one who uses this argument explain to us what Baptist history and Baptist polity is now recognized in the Northern Convention? Was not the Baptist polity of Evangelism vs. Education rejected at Denver? Was not even the Baptist view of immersion flung to the winds at Washington? Was not the Baptist requirement for foreign missionaries ignored at Seattle? Was not the time-honored Baptist polity of ordination changed by the adoption of the standardizing scheme? Were not the theological seminary men leaders in each instance of "this Baptist polity and history" repudiation?

V. Ordination Has No Significance Apart from the Spirit's Participation

The man upon whom He has fallen is made a minister; the man upon whom He does not come cannot be made one by the laying on of hands. Dwight L. Moody was never ordained, but he holds the chief place among American ministers by divine right. The human ordination of Charles Spurgeon is still in dispute; but not his divine commission. I can

First Baptist Church
Minneapolis, Minn.



*Rev. George W. Taft, D.D., dean of the Northern Baptist Seminary, at the Illinois Baptist State Convention.

find no record anywhere that Christmas Evans was ever set apart to preach by his brethren, but he was worth to Wales a full field of university graduates. Campbell Morgan was rejected for ordination by the Methodists because he did not meet their "academic requirements," and Congregationalism, which at that time was not autocratic in government, received its greatest contribution in consequence.

In looking back over Baptist history one finds it is not characterized by an ignorant ministry. On the contrary, we have had, through the centuries, many of the finest scholars known to the world; and in pulpit ability Baptist history is unequalled by any denomination, ancient or modern. And yet, the proposition submitted by Dr. Taft would have kept P. S. Henson, George C. Lorimer, A. C. Dixon, and also many of

our greatest living pastors out of the Baptist ministry.

We predict that the state adopting such a position as Illinois has taken will find its Baptist churches eventually subjected to second class scholastics and spiritual poverty.

* * * * *

Past history puts out of commission the claim that this movement does not have a modernistic or middle-of-the-road slant. The writer of this article thoroughly believes in higher education. That is why he sought the same, and that is why he seeks to incite others to its acquisition; but he is thoroughly convinced that such education for ministers will ever be the product of another motive than a committee's demand, or a convention's deliverance. The young man who claims a divine call to preach and is so situated that higher educa-

tion can be acquired, and fails or refuses to seek the same, gives fair proof, to any council, that his call is not from above. But to practically consent in advance to accept men for ordination who meet an "academic standard" and to provide for no exceptions whatever in those instances where God has clearly called and commissioned, is not only a plain departure from biblical teaching and Baptist practice, but is such a departure that instructed Baptists will not consent to it.

We feel confident that whatever the Northern Baptist Convention may do, the State Convention of Minnesota will never adopt the Illinois plan. We are quite confident also that there are many other states in the Union that will not adopt it, and the brethren who have been pleading for peace will find that they have produced another dividing wedge.

What Moody Bible Institute Helped to Do for Gustav A. Briegleb, D.D.

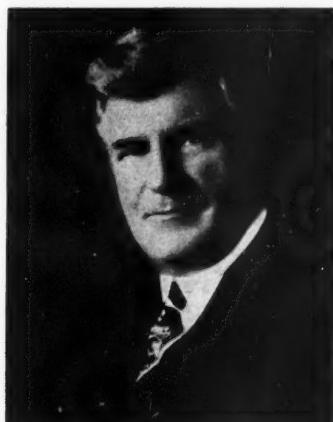
TWENTY-FIVE years ago today I was ordained to the gospel ministry. Having graduated from The Moody Bible Institute of Chicago, I had gone abroad for further study, and upon my return in the early part of 1905 I was called to Trinity Congregational Church of Kirkland, Ill., where on the fifteenth of June, 1905, the Elgin Association of Congregational Churches laid hands upon me, consecrating me to the blessed work of preaching the everlasting gospel of our Lord.

"Never shall I forget the day. It was one of those sultry, midwestern afternoons when not a leaf stirred. For some three hours the association examined me as to my training, experience, and knowledge. The years spent in preparation, particularly at the Bible Institute under the instruction of such teachers as Dr. R. A. Torrey, Dr. James M. Gray, and Dr. William Evans, stood me in good stead, and the association expressed itself as thoroughly satisfied to set me apart for the work of the ministry. I shall ever be under a lasting debt of gratitude, not only to these teachers, but to Rev. Charles C. Cook, the New York publisher, deceased, who first turned my feet toward the Moody Bible Institute. To him I owe an appreciation which my lips have never been able to express. It was he who suggested that I go to the Institute, and it was his generosity that provided the necessary funds to start me on my way.

The Scrub-brush Route

"The days spent at the Institute were hallowed indeed. Necessity forced me to work a part of my way through by scrubbing floors and washing windows at fifteen cents an hour! Such work had at least two virtues; it kept a man humble, and tested the intensity of his purpose to be-

The following excerpts from a pamphlet entitled, Twenty-five Years a Minister, by Rev. Gustav A. Briegleb, D.D., pastor of St. Paul's Presbyterian Church, Los Angeles, Calif., will be of special interest to Institute students of earlier days. This anniversary address was delivered Sunday, June 15, 1930



Rev. Gustav A. Briegleb, D.D.

come a minister. I never knew how long the floor of a hall could be, how dirty windows could get, or how much a back could ache, until I endeavored to secure my education via the 'scrub brush route.'

"After a few weeks of such work I discovered that brain was superior to brawn, with the result that I quickly evolved out of the laboring class into a 'big business' man. While on my knees one day (not praying, but scrubbing), the happy idea of buying and selling second hand books, clothing, and 'whatever you have or may need' to my fellow students, came into my mind. I recall a second hand sewing machine which I purchased for three dollars.

I paid Howard N. Bunce, now pastor of the Church of the Redeemer (Presbyterian), Los Angeles, twenty-five cents to help me push the machine two miles to the home of a married student whom I convinced should buy it for his wife. He paid me

seven dollars and a quarter for it. I have never since returned to scrubbing for a living. How rich is the memory of those years as I look back upon them today.

"It was while at the Moody Institute, in my last year, that I came to a crisis that meant much in the way of my future. I had been for some time the first tenor of the Institute quartet. Because of the creditable work that the quartet had been doing about Chicago, the Redpath Lyceum Bureau offered us a contract to go upon the Lyceum and Chautauqua platforms. The inducements and salary were a temptation, yet there kept coming to me the words of Paul: 'Woe is me, if I preach not the gospel of Christ.' There could be but one answer to the offer, and I therefore was compelled to reject it.

Life Has Some Strange Turns

"Upon my graduation in 1904 the quartet broke up. The members bade each other good-by, never dreaming that twenty-five years later three of the four would meet again in Los Angeles. Rev. Howard N. Bunce, Ph.D., who sang basso, is, as I have already intimated, the pastor of the Church of the Redeemer in our city. J. Dale Stentz, the baritone, has recently come here to be the business manager of Trinity Methodist Church, South, and of radio station KGEF, owned and operated by my friend Rev. Robert P. Shuler, D.D. George Sims, who sang second tenor, has not been heard from in recent years.

"After a quarter of a century in the ministry a man can be forgiven for

endeavoring to point out certain observations that have come to him. One in particular is this. It is my deep and abiding conviction that a young man preparing for the ministry can do nothing better than spend some time at a well accredited Bible institute in advance of his college and seminary work, or during the vacations thereof. A Bible institute roots and grounds a man so that he is always able to give to every man that asks, a reason for the hope that is within him.

Dr. Briegleb continues in his address to speak of his experiences as pastor of the Congregational Church at Kirkland, Ill., which he served but one year, resigning to take further study at Yale Divinity School. Here he worked his way by preaching in a small church in the outskirts of New Haven. Leaving Yale, he was called to Tuckahoe, N. Y., and from there, after three years, to the South Avenue Church, Syracuse, then in succession to the Arlington Presbyterian Church of Baltimore, and the Holland Memorial of Philadelphia. How he was led to his next field through an address delivered at the Institute, he describes as follows:

The Call to Los Angeles

"It was on February 5, 1917, that at the request of Dr. James M. Gray, I delivered an address at the Moody Bible Institute in Chicago, in connection with the formation of an Alumni Association, of which I had the honor to be the first president. The address was heard by Dr. R. A. Torrey, dean of the Bible Institute of Los Angeles. Some weeks later there came a telegram from Dr. William Evans, associate dean of

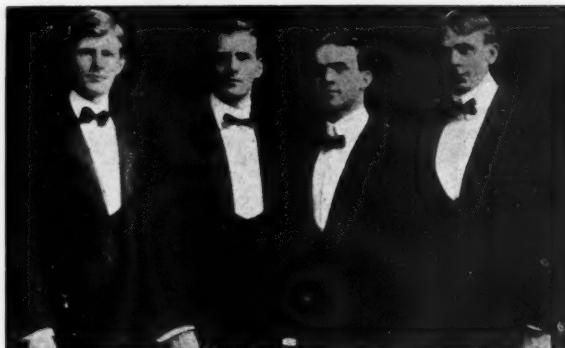
that institute, asking whether I would consider the pulpit of the Westlake Presbyterian Church. After an exchange of telegrams I crossed the continent and preached at Westlake, with the result that the congregation extended me a call, and upon June 15, 1917, I became the pastor of that church.

* * * * *

"It was during this period that my brethren gave expression to their confidence by electing me, first, to the moderatorship

in the ministry. My outlook has changed considerably as to the things which are merely externals. But in the matter of the inner life, my convictions have deepened and widened. Many academic theories have been cast aside, while others have become vital realities, made real by religious experience. To me the Word of God has become more and more the voice of the eternal Father. The love and friendship of Jesus Christ has been very real as I have been led to attempt great things in His name, and constrained from acting unworthily as His representative. During the quarter of a century that has passed I have endeavored at all times to preach Him and His unsearchable riches. In all of my work, whether sermonic, pastoral or civic, I have tried to reveal Him to men as the incarnate, crucified, risen, and ascended Lord. Just how far my preaching and public welfare work during these twenty-five years have led others to see Him, I shall probably never know. My only hope is that I have influenced some. If my services have inspired any to

truer lives, or made life easier and more tolerable for men, I can ask no higher satisfaction. That, and that only, can be the measure of my success. If such a service has been so rendered to a few of the many, who throughout these years have been touched by my ministry, or to any of those who now find place among 'the great cloud of witnesses who have joined the Church Invisible,' then indeed will my boyhood vows of ordination, taken twenty-five years ago, be lifted up to become today my manhood's crown of rejoicing."



Moody Bible Institute Quartet of Chicago 1902—1903—1904

of the Presbytery of Los Angeles, then to the presidency of the Ministerial Union, and finally to the position of Moderator of the Synod of California and Nevada.

"But the best of friends must part. To every minister there comes a time when he feels the urge to accept new challenge. It was in the summer of 1926 that St. Paul's Church asked me to become its pastor."

Here follows a recital of the history of that church and his pastorate in it, concluding thus:

"Perhaps you wonder as to my views concerning religion after twenty-five years

The American Mission to Lepers Reports Progress

By W. N. Danner, General Secretary, New York, N.Y.

FROM a society benefiting only a few lepers and affiliated with only one denomination, the American Mission to Lepers has become an organization which co-operates with all the Protestant denominations and has a relationship, through branches in China, Japan, the Philippines, and France, to 150 centers of leper relief in our own and forty other countries.

Its original program to give the lepers the Christian gospel; to supply their simple material wants, and to safeguard their healthy children, has been broadened to include curative treatment and ultimately freeing the world from leprosy by enlisting the support of governments and other agencies.

In all of these directions substantial progress has been made. The lepers have

continued to respond most encouragingly to medical treatment, and many have been dismissed as cured. This prospect of possible cure has brought into the open large numbers of lepers who formerly concealed their disease; moreover, physicians are now able to diagnose cases of leprosy which a few years ago might not have been recognized as such. Recent estimates place the total number of lepers at three million.

In spite of the fact that the mission has built many new leper homes in the last few years, thousands of lepers who cannot be accommodated are besieging the hospitals for the help which may restore them to health and usefulness. In order to make medical care available to this overflow, out-patient clinics have been one of the principal recent developments of the mission's work.

The mission has also built schools in several stations, and now maintains thirty homes for the healthy children of leper parents. Leprosy is not hereditary, and if children are taken from leper parents very early in life, their health may be safeguarded.

Pioneer work for the lepers in Africa has been extended to include leper relief at nineteen points, widely distributed throughout the continent.

Improved legislation and increased government grants for leper work in many countries are a direct result of the mission's effort to impress upon the governments their responsibility for aiding their own lepers. This organization also observes, as a result of its missionary work, an increased friendly, helpful attitude on the part of Orientals toward the leper, who

formerly was treated by them as a loathsome outcast.

In the midst of marked progress in the physical relief of lepers, chief emphasis has been placed on the promotion of things spiritual and eternal. A large majority of the lepers in our homes are confessed followers of Christ, and in many cases cured lepers have gone out as evangelists to carry to others the good news of the love of God for man. The leper folk are peculiarly responsive to the gospel story, perhaps because it was and is today Christ's spirit prompting the effort to relieve their suffering.

Rare Self-Sacrifice

A letter just received from one of the leper stations reflects this deep spiritual

interest. "Our leper Christians wanted a pastor, but his salary would be \$25 a month. The little congregation canvassed its pitifully small resources. 'We can do it,' said the elder, 'if we go without our supper on Sundays.' The food of these lepers is rice, peppers and turnips. Only five times a year do they have meat. Yet of this scanty diet they make a sacrifice that they may have a pastor." The mission expressed willingness to pay for the pastor, but the lepers replied that it would mean more to them if they made the sacrifice themselves. Space alone prevents the citing of more instances of the leper's hunger for Christ's message of love.

To help meet the religious needs of the lepers, in the past year or two new churches or chapels have been built at the

following leper stations: Tokyo, Japan; Soonchun, Korea; Culion, the Philippines (work either authorized or completed on three churches and two chapels); Carville, La.; Moulmein, Burma; Manamadura, India, and Champa, India.

This record of growth and achievement is a keen incentive to move forward courageously. The present efficiency of the mission for its task is perhaps the greatest in its history. It understands its work. It has the hearty co-operation of missionary bodies throughout the world. It is enlisting the aid of governments. It is encouraging every possible agency to aid in the undertaking to rid the world of leprosy. Above all, it is pledged to be guided by the spirit of the Master who is the inspiration of its aims and activities.

The Anti-Religious Movement in Soviet Russia

By John Johnson, Secretary, All-Russian Evangelical Christian Union, New York, N.Y.

ATHEISM is not a new phenomenon, but a human perversion since the first human being yielded himself to the reptile deceit. In late years, however, atheism has found a fertile soil in Russia. With great interest and sometimes with trembling hearts, we read reports concerning the anti-religious movements and demonstrations in the land of the Soviets. These movements and demonstrations started together with the revolution of 1917 and they are still going on.

A Change of Mind

Before my recent visit to Soviet Russia, reading these reports, I was inclined to think that the militant atheists in Russia had gained a great victory over the Russian people and were a big influence there. But since I visited that country and saw and heard and felt the real things going on, I have changed my mind and am ready to say that after all, those anti-religious movements and demonstrations are not so successful and fearful as we think, and as some of the atheists claim.

I am perfectly sure that notwithstanding atheistic mockery, threats, and persecutions, ninety-five per cent of the people in Russia are still religious and believe in God, while millions of them confess that Jesus Christ is their Lord and Saviour. I write this from personal observation and experience while in Russia. The only sensational thing the atheists in Russia have achieved during these thirteen years of their intensive work, is the abolition of the Lord's Day and other Christian holidays, such as Christmas and Easter, and this was done in madness and in a treacherous, forceful way, because of their unsuccess-

without a holiday. At the present time in Russia, every day, except a few national or revolutionary holidays as they call them, is a working day, but only for some people and a holiday for others. The communists claim that in Soviet Russia the laboring class work only four days and have a rest every fifth day. This is true, but the working people are not satisfied with the arrangement, because the rest day is not a holiday for everybody but comes to the different working groups in succession. One group will have their holiday on Monday, another on Tuesday, and so on. They never have a rest day all together. If the husband and wife are working, which is usual in Russia, and the children are going to school, then it may happen that the husband will have his fifth day of rest on Monday; the wife on Wednesday, and the children on Friday. So they never are able to be together on their holiday. This is the accomplishment of atheism in Russia and is a compulsory achievement, because in heart, the people cling to the old week and still recognize the Lord's Day as a holy day. Though most of them are compelled to work on that day, yet they do not work as they work every other day, but simply report at their jobs, that is all. I learned this from competent sources. Some factory foremen told me that they have a hard problem to manage their working groups on Sundays. When I asked why, they simply answered, "The people do not want to work on Sundays."

The Easter Holiday

But, in connection with the atheistic abolition of Sunday and other Christian holidays, the astonishing thing is that they are the first to announce the very holidays they abolished! Three weeks before Easter, hundreds of posters with big headlines in red ink announcing anti-Easter demonstrations, were nailed to posts and walls in Moscow. I read

these posters, ninety-five per cent of which were torn into pieces as soon as they were posted, and I said to myself that this was one of the best advertising methods of Easter that I have ever seen.

The Easter holiday for the religious people in Russia is one of the greatest holidays of the year. In the old days, it was observed a whole week and called Holy Week. It was celebrated with great joy and excitement. Special bread and meals were prepared; millions of eggs were cooked and painted; church bells were ringing constantly; and people were happy, greeting each other and expressing their love toward everybody. During the first days of this holiday, the doors of the prisons were thrown open for visitors and everybody tried to visit the convicts and share with them the holiday joy and blessings. Traces of this day still seem to exist among the believers in Russia. Notwithstanding difficulties in the way, they still observe Easter for three days, and it was one of the greatest privileges of my recent visit to Soviet Russia to celebrate the anniversary in Moscow.

During this Easter I received important lessons concerning atheism in Russia. On Great Friday, April 18, 1930, I went to an anti-religious movie. For weeks it was announced in the papers and by big bills throughout Moscow, but to my surprise, I found only sixty-five people, including myself, at the show, which was held in one of the best movie theaters in the center of the city. There was not much interest in the picture and no excitement at all.

No Enthusiasm Exhibited

On Saturday, April 19, the greatest eve of Easter because the celebration begins at about 11 P.M., I wanted to see everything possible in connection with the anti-religious movement. Late in the afternoon, I went on a street car in search of meetings and demonstrations. Ap-

The Seven Day Week Is Gone

They have abolished the seven day week, introducing their so-called uninterrupted week; that is to say, a week

proaching the Moscow river, I noticed an anti-Easter procession of about fifty people, dressed in red costumes with banners and posters. They walked in the street, singing and shouting, but people were moving on the side walks without paying any attention to them.

Then I reached one of the best streets in Moscow, the Tverskaja Street, in the center of the city, which is something like the white light district of Broadway in New York. Thousands were moving to and fro on that street. As I got off the car, I noticed another anti-religious procession—a two-coach street car procession. One car was a regular street car, another an open platform, and both were decorated with anti-religious signs, pictures, statues, and posters. In the closed car there were a dozen children, and on the platform about fifteen young men and girls, singing and playing accordions. The procession moved slowly with about a dozen children running after it, but those thousands of people moving on the street did not pay the slightest attention to it. I wanted to find a reason for such a cold attitude to the greatly praised activities of the atheists. So I turned to a bystander and asked him, "Why does nobody pay attention to this interesting procession?"

He answered, "Oh, we are already tired of them, and do not care for them at all."

At 8 P. M., with a friend who served as my guide, I entered a hall where an anti-religious meeting was supposed to be held. It was a fairly up-to-date hall, with a seating capacity of about five hundred people. Tickets were necessary for entrance, and these were produced by my friend. The meeting was to start at eight o'clock, but when we arrived, there were only about thirty-five young men and girls. They were disorderly, some smoking, and all making a great deal of noise. At the beginning, a brass band of about eight pieces played so that the noise of the youngsters was not so noticeable, but the band soon stopped and then it was unbearable to sit there. However, we stayed until nine o'clock, but as there were no signs of more people, and no signs of an opening of the meeting, I said to my friend, "I am not satisfied with this. Would it be possible to take me to some place where I would see something more substantial of their work?" He then took me to one of the biggest clubs in Moscow, the club of Narcomfin, the club of the treasury department of the Soviet government. Here again we had to have tickets, one to enter the club and the other for the meeting, but my friend had none. I asked him what we should do to get in, and he answered, "We will go by force. Follow me." It was somewhat dangerous, but by courage and the directions of my friend, we entered the club and later the auditorium. Both were on the ground floor of a huge building, and the club was fairly clean, decorated in communistic style with a collection of documents, money, and other articles.

An Audience of Jews

It was about ten o'clock when we arrived. There were quite a number present, mostly all young Jewish people. The

meeting was announced for eight o'clock, but it did not start until twenty minutes after ten. When the doors of the auditorium were opened, the people rushed in wildly, fighting for the best seats. We got seats not far from the platform. As soon as the people were seated the meeting opened, and a prominent atheist speaker, Mr. Smidovich, was introduced and began to blame, criticize, and denounce religion. However, his arguments were weak and he entirely departed from his subject, so that near the close of his address someone shouted, "Comrade! You are not speaking on the subject. We want to know where the Christian Easter came from." The speaker calmly answered that he had spoken many times on that subject, and that at present he thought that because of its threatening dangers, it was more important to speak against religion, and soon he finished his address. At the close there was very little enthusiasm on the part of the audience, so the chairman of the meeting, a young Jew, got up and declared that on account of the importance of the anti-religious issue he would add three points against religion. And how greatly I was surprised, when at the beginning of his second point, more than a hundred voices shouted,

"That is enough! Sit down!"

They repeated this several times, and the speaker had to obey and sat down.

On my left sat an intelligent looking young Russian to whom I turned and politely said,

"Citizen! I am a foreigner and much interested in this meeting. Please tell me, do you believe and agree with the speakers?"

And without hesitation, he answered, "No, I do not."

"Then why are you here?"

"I came here to listen to the singing and recitations of the artists."

The next part of the program was the thing the young man came for. The artists appeared, nicely dressed, and sang and recited some anti-religious songs and poems, but some of them were more of a religious than an anti-religious character.

The last number on the program was acting, which was of a mean character, but I had enough, and turning to my guide, said that I would like to go to the Christian Easter services. So we left.

A Different Spectacle

When we reached the church of our brethren, with a seating capacity of about 800, I found there not less than 1,700 people! It was hard to enter the church, but by begging, I squeezed myself to the third vestibule and beheld a great orderly mass of worshipers. It was altogether a different picture from those of the atheistic meetings. There was peace and order, and a great spiritual enthusiasm.

After the service, I went to the Greek Orthodox Church, at the temple of the Saviour Christ. There I found about 15,000 people. The service was impressive, but there was not the order and spirituality there as in the service of the evangelical Christians.

From my experiences of atheistic demonstrations and meetings, and these last

two incidents, one can easily see that religion and confession of the faith have still a great influence upon the Russians.

May I say in conclusion, that the Christians in America and elsewhere must not lose their faith in the believers in Soviet Russia, but pray for and help them in these awful hours of their sufferings and trials.

A WARNING

Institute friends are warned concerning one "Blind Billy" Wilson, who purports to be blind, though not so in fact. In so far as he claims to have been a student at the Institute, or in any way affiliated therewith, he is misrepresenting the facts. He has never been a student at the Institute, though he attended various devotional meetings, and was given considerable attention by certain students. He is not authorized to collect money for the Institute, nor to receive subscriptions for the *MONTHLY*, nor has the Institute officially endorsed his songs or literature. The Institute can in no way be sponsor for his character and representations.

CIVILIZATION PROMOTING STUPIDITY

Dr. Wiggam, author and biologist, said the other day to an association of teachers:

Morons are multiplying faster than college professors, business men, or skilled workmen. If you take 1,000 Harvard or Yale graduates, at the present birth-rate there will be only fifty descendants of theirs left within six generations. But 1,000 unskilled workmen, at the present rate, would have 100,000 descendants within the same period.

Civilization is making the world safe for stupidity. Not only have the intelligent classes given up the family idea, but they are going out of their way to help the physically and mentally unfit, through charitable institutions, prolong their lives and propagate others of their kind. It seems that we are doing everything we can think of to weaken the race.

That is to say, intelligence is committing suicide, and preparing the way for ignorance to subdue the earth and put men under control of evil things. These are biological facts, and Dr. Wiggam says further:

At the present rate American intelligence is bound to decline and, when intelligence declines, moral character sinks with it. Society is dying at the top and democracy cannot continue, nor can civilization of any kind, unless its leaders actually lead in intelligence and character.—W. G. Sibley, in *Along the Highway*.

TOO MUCH TALK

We waste all sorts of things in this country—health, opportunity, energy, money, talent, time, and talk. Perhaps the greatest waste is in talk. In many words there is likely to be liability. A man who can keep quiet when others talk is likely to get a reputation for wisdom.

Talk is exhausting in more ways than physically. "You talk too much," could be said truthfully of many of us. It is better to say little, and make a few words count, than to talk all the time and "scattering."—*Chicago Journal of Commerce*.

Words of Praise for a Plan that distributes the Word of God



AMERICAN BIBLE SOCIETY
The Bible House

Astor Place, New York, N. Y.

as high as
9%

Gentlemen: I would like to learn about the plan which assures as high as 9% according to age. Please send me without obligation on my part your booklet No. 11MB, entitled "Bibles and Bonds".

Name _____

Address _____

"I prefer American Bible Society bonds before many others, first and foremost because they are an investment for eternity."

"My wife and I are pleased that our gift will ultimately aid a great missionary agency. We like your promptness in remittance."

"The satisfaction that I can help to aid the Gospel message and that the work will continue perhaps long after I have gone gives me pleasure."

"One attractive feature of your annuity bond agreement is that it pays a good substantial income to the Annuitant as long as he lives; and pays it promptly."

"The thing most gratifying to me is the knowledge that after I am gone my money will still be at work. That is, it means permanency of Gospel Proclamation."

"I am now past seventy-one, and have money invested in other ways that give me trouble and anxiety; but the income from your annuity bond agreement comes as regularly as the seasons."

"I have a real joy in the thought that I can have a share in the truly wonderful work the Bible Society is doing for the whole world. I consider this is the best investment I have ever made."

"To my mind your Annuity Bonds have many attractive features but I am especially pleased that my gift will aid in a great missionary work, and that when I am gone there will be no cost of administration, no inheritance tax, no wrangling of heirs."

"I have known people of keen intellect and good judgment, who in their old age could not be restrained from making unfortunate investments. It is a satisfaction that I have something laid away where I cannot waste the principal, should I be so unfortunate as to live in body longer than in mind."

"Your Annuity Bonds seem to me eating the cake and having it too; high present income, no tax on it as I am not in the income tax class now, and the assurance that when I go, the money is already in the hands of the Society that I have known and loved so long, for the best work in the world."

Missionary Department

William H. Hockman

MEDICAL MISSIONS—ARE THEY WORTH WHILE?

That all depends upon circumstances. Every intelligent supporter of missions is well aware of the important service that may be rendered by the Christian doctor in relieving suffering and making friendships, thereby opening the door for the gospel. Indeed, even a very small elementary ministry may work wonders, particularly on the pioneer field where unsanitary conditions and peculiar tropical infections result in a great variety of afflictions such as are seldom found in our home lands. Multitudes are afflicted by ailments that can usually be healed, or at least relieved, by very simple ministrations such as any intelligent person with a bit of medical knowledge could easily give. The prime need on most fields is for a friendly, helpful touch that wins confidence and opens the way for Christian testimony.

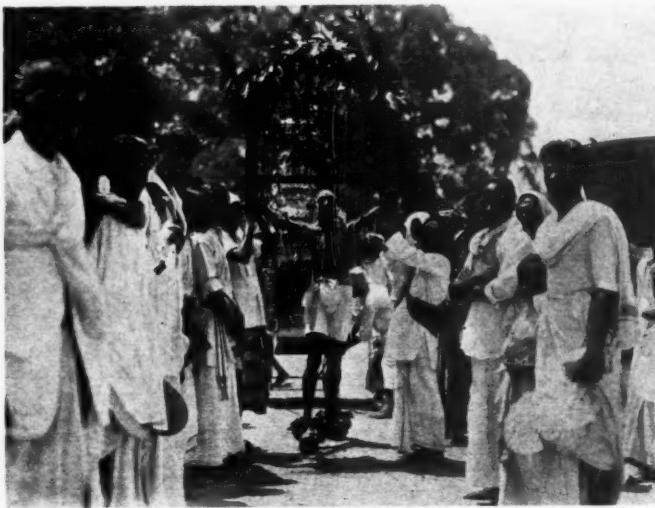
But what of the large institutional work, the expensive, well equipped and well manned hospitals, where the wonders of modern surgery are reproduced on a scale approaching some of our up-to-date institutions in the homeland? Do these large medical plants make a really worth while contribution toward the evangelization of the community, or could the large investment of money and men be directed in other channels that would insure much more definite and direct spiritual ministry with a larger harvest of souls? Much depends upon the local circumstances and the personal character of the medical staff. The temptation and tendency is for the hospital to become a medical or surgical machine, with less and less emphasis upon spiritual matters, gradually arriving at a state not unlike the average hospital in the homeland. There are exceptions, however, for which God be praised.

To be sure, in every land there is always a need for institutions that provide relief and healing for the multitudes of sadly afflicted sufferers, and there is also a demand for some agency to disseminate knowledge of sanitation and hygiene, and also train up a company of intelligent native medical practitioners. On most of the larger mission fields, and indeed on some of the smaller ones also, this important function of providing hospital service and medical training is being rapidly taken over by the local government, as in

China, India, and parts of Africa. In some sections the newly initiated native institutions are so sponsored by the government as to seriously handicap, or even exclude, similar work done by foreigners. In a number of countries both medical men and nurses are prohibited from practicing without first qualifying under local regulations by passing specified medical examinations given in the local language.

An Unspeakable Need

Is there then no really great need for the medical missionary, or the missionary with medical training? A great need indeed. Medical service is needed everywhere, but chiefly on the newer fields



AN INDIAN HOLY MAN

With hundreds of small silver pins stuck in arms and body, and large ones through tongue and cheeks, this man carries a kind of shrine in a religious procession, walking on wooden sandals filled with spikes. Such a performance can only be done after years of training, and is hoped to earn great merit in the eyes of heaven. How many of our readers will answer this silent appeal by taking the gospel to some of India's millions?

where conditions are frequently most appalling. But let the emphasis be kept in the right place. A medical man going to a mission field should *first of all be a missionary*—one going out to seek the spiritual welfare of lost men, utilizing bodily healing largely as a means to overcome prejudice and opposition, that thereby may be furthered the acceptance of the gospel of God's grace.

Without detracting in the least from the large central medical institutions, many of which are truly splendid in their spiritual testimony, we cannot refrain from stating that the chief need of most fields is for a larger number of missionaries with sufficient elementary medical knowledge to meet the needs of the great companies of afflicted natives who flock around them as they travel over the vast stretches of their large parishes. As a matter of actual experience, the central medical institutions receive the most of their patients because

of the kindly recommendation of the amateur missionary practitioner who first meets them in their jungle or village homes, and sufficiently overcomes their prejudices to induce them to venture into the mysterious and much dreaded institution which we call a hospital.

Just Like Heaven

A medical missionary in Central China once related to the writer a very touching incident connected with his own ministry. This particular doctor was accustomed to giving a goodly portion of his time to open-air preaching and evangelistic tours in the surrounding country. Leaving the central hospital in care of assistants, the doctor would visit the nearby villages, distributing scripture portions, and speaking to whoever might be willing to listen, not overlooking the hordes of famine refugees just then swarming into the community, most of whom were sleeping in the open fields and living on whatever could be picked up. To these wretched sufferers the message of love was given, not omitting to tell of the beautiful home, with all sorrow wiped away, awaiting all who accept the Lord Jesus Christ.

One day a couple of men carried into the hospital a poor starving woman, a famine refugee far from her native heath, suffering from exposure and fever, almost too weak to lift her head. After being greeted by kind faces and voices, given a warm bath, dressed in clean white clothing, fed some hot soup, and put into a comfortable bed in a spotless cozy room, she was delighted to see enter the ward the same doctor who had preached in her hearing by the wayside a few days before. She exclaimed, "Oh, doctor, is this not the heaven you were telling us about?"

AN INDIAN CHRISTIAN WRITES A FRANK LETTER

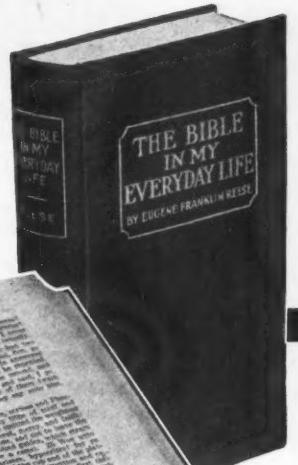
Moral conditions in India have been much discussed recently, nothing short of a real duel in printer's ink being carried on through the daily press, magazines, and specially written books, arguing the question as to whether India is a land of poetic beauty and gentle loveliness, as pictured by some of her ardent sons, or an abode of darkness and cruelty as depicted by Katherine Mayo and scores of experienced missionaries.

A letter addressed to the Moody MONTHLY by a native Christian, writing from Bangalore, gives an unusual light on one of the old established customs of the country that has blighted millions of young lives, produced untold physical suffering,



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Clarence E. Mason

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and wrought unspeakable moral havoc. We refer to child marriage, of which she says: "The year 1930 may be called the marriage year. Since the government passed an act prohibiting infant marriages after April of this year, people were on the alert to finish off all such marriages before the new legislation came into force. Hundreds and thousands of such weddings took place throughout India. I would like to mention several incidents that happened in this connection.

"In a certain village, when the six months' old bride was brought to the wedding ceremony, the little child suddenly died from fright at the great noises of the musical instruments and yells of the crowd. I know of another instance where a six year old boy had to marry a three year old girl. As the little girl was too young to perform her part of the ceremony, her mother did it in her place. Instead of the tiny bridegroom performing his part, one of the priests had to do it for him.

"In another village a certain family was expecting a little one that would probably not be born until after the law came into effect. They went and consulted the astrologer about the child to ascertain whether it would be a boy or a girl. Having been assured that her child was to be a daughter, the expectant mother was carried to the temple to solemnize the marriage of the baby to one of the village boys. When, in the course of the ceremony, it came time to tie the customary sacred thread on the bride, the priest in his haste began to tie the same to the mother, who in turn became very angry and gave the priest a slap on the face. After much palaver all parties concerned came to an understanding, and agreed to tie the sacred cord to a cucumber until such time as the baby bride made her appearance. So the marriage was completed. By and by, when the infant actually arrived, to the amazement and confusion of all parties, it turned out to be a boy.

"There were untold numbers of just such unusual and astonishing marriages performed in order to evade the new law. I hope the narrating of these incidents will stir up the sympathies of your readers and lead them to pray for my needy land."

I HAVE FINISHED WITH KRISHNA"

So says a ten year old Hindu lad, much to the horror of his pagan mother, as related by Miss M. Dace in *Darkness and Light*, organ of the Ceylon and India General Mission.

"Since our return from our holidays we have had visits from some of the officials of the town, and opportunities have been given for straight talks about their own souls' need for Christ as Saviour. Amongst those who came was a man who was educated in a mission school. He still reads the Bible and any Christian books he can get, and while to all outward appearances he is every bit a Hindu, inwardly he is convinced of the truth. But the great hindrance—caste—keeps him from open confession. His wife is very different, being an ardent Hindu in all her ways and outlook on life.

"They have two little sons, aged about eight and ten years, who attend one of

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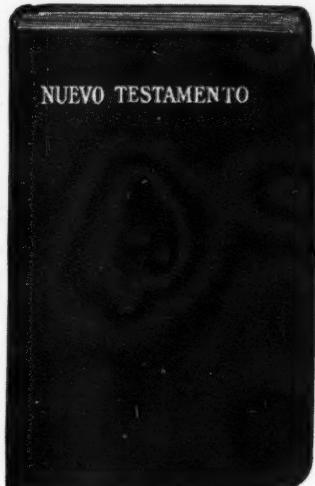
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our Sunday Schools. After going home from Sunday School one day one of these little boys said, 'Mother, I have finished with Krishna and all the other gods. I love Jesus Christ. He is the true God, and I intend to serve Him. All these others are of no use.'

"The mother was horrified, and when her husband came home asked him to correct the boy, but he would not. The husband, who told us the incident himself, said, 'I would have been a Christian myself, but my mother married me when I was only eighteen to a girl of eleven, and since then family ties have kept me back. But I am determined that my boys shall be free to do as they think right. They will never be hindered by me.'

ONE HOSPITAL THAT MEASURES UP

The annual report of the Presbyterian hospital at Alat, Cameroon, West Africa, is interesting and instructive. Several pages of well presented statistics give us some picture of the scope of the work done, and the large number and variety of sufferers reached with helpful physical ministry, and more important still, with a definite presentation of the gospel. It is cheering to read that from among the pagan patients a little over ten per cent have been actually won to the Lord Jesus Christ, and carefully followed up by representatives of the hospital.

"The great purpose of the Central Hospital is the bringing of men, women, and children to a saving knowledge of Christ as their personal Saviour, and this year has been no exception, for there have been two hundred and twenty-one more converts actually made at the hospital than last year. Last year we reported that our follow-up messengers had found that 69 per cent of those making profession were going forward satisfactorily, and we have no reason to think that it is any less this year. We know of at least ten of our former confessors that have made good in their two years of profession, and have been taken into the church this year. It is difficult to say just how many more there may be, because so many of them fall into line with other catechumens in their home communities, and we as a hospital lose track of them.

"We, however, follow up all our converts until convinced they are progressing as they should in the faith. Those that fall by the wayside are given more than one opportunity to return, as our two messengers are constantly going up and down seeking these lost sheep. In the four and one-half years of the Central Hospital's existence we have seen a total of 2,351 converts gathered in. So we thank God, and press on toward the mark of His high calling in Christ Jesus."

PROSPERITY AND PROTECTION IN THE PHILIPPINE JUNGLE

Henry W. De Vries tells of tokens of divine blessing in connection with their lonely work on the island of Mindanao.

"Last Saturday afternoon, we had a visit from Datu Lamenton. He is a chief from over the mountains who has not been 'tamed' very long, and still wears the red head cloth signifying that he is a killer. We

Moody Bible Institute Monthly

had met him a long time ago, but since then he has disappeared, and I was told he would have nothing to do with us. Now he again appears on the scene, and asked me questions, and wanted to know whether that which we had been telling the people was really from God's Book. During our conversation I referred to the matter of erecting a chapel in one of the villages in his territory. When I suggested one of bamboo and grass, he objected by saying that he himself would build one of stronger materials. If these people build us a chapel voluntarily, it will prove a great testimony to our work. Please join us in prayer that Lamerton may some day be as strong a Christian leader as he is now a pagan chief.

"Last Monday morning, during the time you were having the usual Sunday night services, I was walking along a trail with a native helper just behind me. I was looking off to one side, not particularly watching our pathway, when I heard something crawling directly in front of us. I stopped suddenly, and by one short step, or a fraction of a second, I missed stepping on a cobra (a very large deadly snake). I felt confident someone must have been praying for us at that time back in the homeland. Why didn't the deadly cobra strike me? There is only one answer—nothing can strike my Father's child, whether the venom of a snake or the weapon of a lurking enemy, until it is His will."

A NOTED MISSIONARY EXPLORER PASSES AWAY

Dr. Karl H. Kumm, prominent in opening up the Sudan to missionary occupation, recently passed away at Pacific Beach, Calif. Having already completed his university training, Kumm began exploring the depths of North Central Africa at the age of twenty-five, and was the first white man to pass the great divide between the Congo and the Nile. Later he founded a Board for Medical Education and Research in Africa, and also the Sudan United Mission, embodying twenty-two different denominations. He married a noted missionary enthusiast and writer, Miss Lucy Guinness, a daughter of Dr. Gratton Guinness, of London, well known Bible teacher and missionary educator. Taken away at the age of fifty-six by a malady contracted in the African Jungle, Kumm is survived by two sons, one of whom has recently gone out as a missionary under the Sudan United Mission.

GANDHI

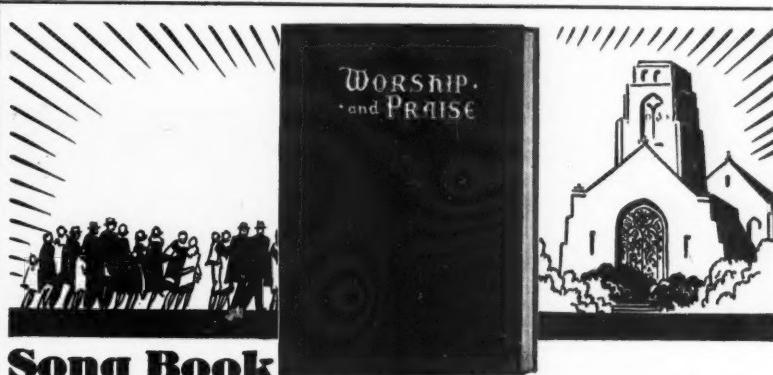
The following facts concerning Mahatma Gandhi are from Sailendre Anth Ghose, a fellow countryman: "Gandhi was born to luxury and ease. His father was the prime minister of a native Indian state, receiving the lavish emoluments for which India is famous. When he departed from the family home, however, to complete his education at Trinity Inn in London, he dedicated himself to work, was graduated with honors, and was admitted to the bar. Gandhi and his wife were each thirteen years old when they were married. Since their adult life they have been constantly at each other's side. They have four children. Gandhi's mother was an orthodox

Hindu and confirmed pacifist. It was from her counsel that he drew the principles of which he has now become a great exponent."—*Christian Century*.

MOSLEMS READ THE BIBLE

There never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam today is un-

doubtedly largely due to the fact that Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic, and a thousand copies of the New Testament. They have done this to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam.—*The Missionary Review of the World*.



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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

NOVEMBER

The poets call November the gray month. It is not always gray, but even if it were, the color is one not without its appeal. A gray lake and a gray sky with an occasional streak of sunlight on the one and through the other are altogether admirable.

November is part fall and part winter in our latitude. There are always a few flowers in the fields of the month, and a few lingering migratory birds to keep them company. The robin does not get tired of us until late November and with him, loath to leave the scene of the summer's sojourn, are the song sparrow, the bluebird, and four or five other songsters who decline to desert until hunger presses.

There are those who put November down with March as the two undesirable citizens of the country of the seasons. People have a habit of catching cold in November and in March, and they blame the fact on the months. The trouble is that they do not take precautions necessary to keep the months' evils away from them. The outdoor life is just as enjoyable in November and in March as it is in any other pair of months of the year. Fresh air is not a monopoly of any month, and fresh air makes for health.—*Chicago Evening Post*.

TRY THANKSGIVING!

Thanksgiving is one of the most profitable exercises we can engage in. It turns our thoughts away from self, away from morbid introspections, puts an end to self-consciousness, makes deadly self-pity impossible, and fixes our attention on something or some one outside ourselves. All this makes for healthy spiritual and mental life, even healthy physical life. Therefore the very privilege of thanksgiving is something to be thankful for; Thanksgiving Day is to be welcomed and used gratefully.

It seems strange, in view of all this, that the act of virtue—call it what we will—is so seldom indulged in. Certain it is that thanksgiving ought to occur oftener than it does.

An annual Thanksgiving Day is needed in every Christian land, for thanksgiving is peculiarly a Christian virtue. Those who are not Christian believers, and who therefore have no fellowship with God, "having no hope, and without God in the world," cannot possibly give thanks as the children of God can. To be sure, there is plenty in the lives and environment of all human beings, whether believers or not, to give thanks for. Sunshine and rain, day and night, bodily health, and often bodily illness, money, food, clothes, friends, the privilege of work and activity—all these are blessings heaped into the lives of countless people whether they recognize God or not. And for all blessings we ought to be thankful, and express our thanks.

But the Christian has cause for thanks above all other men. He knows what God

has given him in Christ. He knows that he has, not only every temporal blessing that he needs, but spiritual blessings that can never end. Above all else he can say with the apostle, "Thanks be unto God for his unspeakable gift."—*Toronto Globe*.



The Greatest Mother

RED CROSS NUMBERS 23,000,000

Twenty-three million members of one family—that is the way some one described the Red Cross. He was speaking, of course, of all the Red Cross societies of the world, some fifty-four organizations representing as many civilized countries, including the United States. The American Red Cross is one of the larger societies of this family. Its membership is built each year during the Annual Roll Call, dates of which this year are November 11-27.

AN EARLY TRADITION OF THANKSGIVING

The following, written by Benjamin Franklin, is taken from Richardson's *American School Reader*, printed in 1810:

There is a tradition that in the planting of New England, the first settlers met with many difficulties and hardships; as is generally the case when a civilized people attempt to establish themselves in a wilderness country.

Being piously disposed, they sought relief from heaven by laying their wants and distresses before the Lord, in frequent set days of fasting and prayer. Constant meditation and discourse on these subjects kept their minds gloomy and discontented; and like the children of Israel, there were many disposed to return to that Egypt

which persecution had induced them to abandon.

At length, when it was proposed in the assembly to proclaim another fast, a farmer of plain sense rose, and remarked, that the inconveniences they had suffered, and concerning which they had so often wearied heaven with their complaints, were not so great as they might have expected, and were diminishing every day, as the colony strengthened; that the earth began to reward their labor, and to furnish liberally for their subsistence; and above all, that they were there in the full enjoyment of liberty, civil and religious.

He, therefore, thought that it would be more becoming the gratitude they owed to the Divine Being, if, instead of a fast, they should proclaim a Thanksgiving. His advice was taken, and from that day to this they have, in every year, observed circumstances of public felicity sufficient to furnish employment for a Thanksgiving Day, which is therefore constantly ordered and religiously observed.—*Chicago Tribune*.

HAS EVANGELISM FAILED?

Evangelism has failed in this country, says the *Literary Digest*. In treating any subject, to do it intelligently, it is necessary to define carefully the term used. In what the *Literary Digest* has to say, it refers to mass evangelism. That kind of evangelism has accomplished much in the world and has won many souls for Christ. Such men as Wesley, Whitfield, Moody, Sam Jones, Chapman, Billy Sunday, and many others of their class attracted great crowds to their preaching, and they were instrumental in the conversion of large numbers of people. One of the striking facts about these great evangelists is, that, if they were living today, every one of them would be considered a fundamentalist, for they all preached the grace of God and the atoning death of Jesus Christ.

We do not see great crowds today gathered in some large hall, tabernacle, or tent. But are we to say for that reason that evangelism has failed? God used such men to do His work in a wonderful way, but God does not always have His work done in the same way. His great truth never changes, but He has many ways of presenting this truth. Mass evangelism may have had its day, at least for the present, but that does not mean that evangelism has failed.

Personal evangelism, one Christian going after one person in an effort to win him for Christ, is winning in the churches the place which it ought always to have had. There is no better form of evangelism. People are won quietly, without excitement, and they are more easily assimilated into the church. And, besides this, the workers receive a blessing such as they cannot receive in any other way. Such work will develop their spiritual character, and make them of far more value to the kingdom of God than they would be otherwise. It is far better for the churches to have a thousand people, each winning one soul, than to have one man win a thousand.

As long as churches are engaged successfully in congregational and personal evangelism, it cannot be said that evangelism has failed.—*Presbyterian of the South*.

MODERNISM AND MASS EVANGELISM

Dr. Stelzle, who has a record of many years of official religious and semi-religious service, a sociologist by profession, tells the reader that evangelism is about dead in America. This his "survey" reveals, he says. Some still lives in the Central West and a less amount in the South, he says, but it is about dead.

If Dr. Stelzle is no more thoroughly informed as to the facts elsewhere than in his comparison between the South and Middle West, it is unfortunate that his words have been so broadly published.

It is a fact that mass evangelism seems to be dying out in the East and West and to a less extent in the Middle West. But it is still active in the South. The majority of members in Baptist churches throughout the South are still brought to open profession of faith through revival meetings.

We are not claiming that mass evangelism has not suffered in the South. Modernistic tendencies and the colossus of modern materialism are the demons who have clogged the wheels of effective public witness to sin in mass evangelism in the North and West and are beginning to do so in the South.

Modernists assure the country that mass evangelism is dead because they have nothing for the people that could be imparted through mass evangelism, and they have therefore turned to the magnifying of personal evangelism. With them mass evangelism is dead—it having betrayed their spiritual nakedness and impotency.

This is not to discredit personal evangelism. Dr. Rounds puts it well when he says that the modernistic advocacy of personal evangelism is that of applying a New Testament method to an essentially antichristian message. We need more personal evangelism, but we need far more mass evangelism. It is to be hoped that the present flood of books on the subject—mostly by liberals—will not deceive the unwary. Nor should it lead any to believe that the day of mass evangelism is past. Either we are at the end of the ages, or else we may expect a great increase again of mass evangelism.

Mass evangelism is past in that church or social group which has turned its back upon the fearful fact of sin and the necessity of regeneration. Mass evangelism will be used of God to bring men to Christ so long as the Holy Spirit works in the churches and in human hearts. And he will work in His churches and in human hearts so long as they are not hopelessly hardened in willful rebellion and apostasy.—*Western Recorder*.

EDUCATION FOR LEISURE OR FOR WORK

Many proponents and advocates of more and better education in the United States have urged better educational advantages for the rising generation, to enable them to make money more easily. Fond parents by the thousands have worked, skimped, and denied themselves even the necessities of life for the education of their children—for the spoken purpose that their children should have an education and should not

be compelled to work as hard as the parents had worked all their lives.

This is a wrong philosophy of education. If an education is going to mean a life of idleness, then the individual had better not be so well educated, for the welfare of the individual himself and for the added welfare of society at large.

In the old-fashioned home there was always a great plenty of home tasks, so that the mother could keep each child profitably employed around the home in home duties. The child grew up with the idea that labor and work were the common lot and responsibility of all, regardless of age.

Something New For Christmas! Something From Far Away China!

Just a Post card will bring you full information about the beautiful silk and linen cross-stitch work that is made in the Home of Onesiphorus in Taian, Shantung, China, where there are over five hundred boys and girls who are working hard to become useful Christian young men and women.

When buying these goods there are many important points to be taken into consideration:

1st. There is nothing like our goods to be found on the local markets.

2nd. Our goods are beautiful and worth every cent of the price we ask. You get your money's worth.

3rd. The profit made on these goods is used to help destitute boys and girls become useful Christian men and women instead of becoming beggars and bandits.

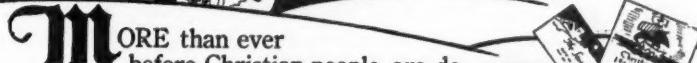
4th. Buying these goods helps to encourage a spirit of self-reliance in children who would otherwise be dependent on kind-hearted people for support.

5th. We have something suitable for gifts for children, young people and older ones too.

Our Specialty for Sunday School Classes this Season is a Beautiful Hand-Painted Silk Bookmark.

Write at once for price list and full information to
G. A. LUNDMARK, 3904 Janssen Ave., CHICAGO, ILL.
Special Terms to Agents.

Send Bible Verse Greeting Cards this Christmas



Goodenough's Christian Sentiment Christmas Cards

With Well Selected Scriptures. For The 1930 Season

Verses by AMOS R. WELLS and JOSEPH CLARK

20 new and choice designs. Steel engraved in artistic and pleasing colors. The main text matter is presented in handsome, die-stamped gothic type. The verses are not only excellent poetry that expresses acceptable Christian sentiments, but they sustain a note of high human value which your friends will appreciate as being the kind rarely marketed.

Eight designs 4 1/2 x 5 1/2 inches—5c, 50c a dozen, \$4.00 per hundred.

Six designs, 4 1/2 x 6 1/4 inches—10c, \$1.00 dozen, \$7.00 per hundred.

Six designs, 5x6 1/2 inches—15c, \$1.50 dozen, \$10.00 per hundred.

Our sample assortment of 15 cards for \$1.00 will delight you. You will order more posthaste.



Successful Coin Collectors

Christmas Church Dollar Dime Christmas Castle Coin Collector
Collectors

In Attractive Colored Covers



Size, 2 1/2 x 2 1/2 inches.
Price, 45 cents per dozen, \$3.00 per hundred

Combination Coin Collector
Collects \$5.00 in Nickels, Quarters and Dimes

Price, 80 cents per dozen, \$6.00 per hundred

THE DIME HELPER

Collects 20 Dimes

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DIME GLEANER

Collects 50 Dimes

Price, 80 cents per dozen, \$6.00 per hundred

GOODENOUGH & WOGLOM COMPANY, 296 Broadway, Dept. 3, New York

Get your copy: Our General Catalog
"Good Things From Goodenough"

(A Protected Slot Envelope)

A very inviting winter church scene decorates this number of our assortment of Dollars in Dimes collectors. Ten dimes fill up the booklet. On the envelope furnished with each booklet is printed an extract from the story of the Shepherds of Bethlehem. Luke 1:8-16.

\$2.00 per hundred



This is a design of exceptional beauty. Printed in green and orange. Name line on flap. Size, 2 1/2 x 4 inches.

Price, 50 cents a hundred; \$4.50 per thousand

"Madonna" Individual Christmas Offering Envelope

He formed physical habits of work and labor. He formed mental-labor attitudes of mind. Thus mentally and physically he formed a constructive moral labor-character and grew up expecting to work his way in the world.

In other words, he expected to be socially productive in the most helpful sense of the word. He did not grow up looking forward to a life of ease and foolish play, free from any responsibility of work or effort.

He grew up with the idea that money was valuable, hard to get, and only to be obtained by paying the price of hard labor for it. He did not grow up with the idea of receiving money easily or without effort on his part, spending it as fast as or faster than it was given to him.

We are here putting our finger on what we believe to be one of the dangers of the present overprosperous times with relation to the rising generation. Whatever of truth there may be in our reasoning, the blame of it all is to be placed at the door of the modern parent rather than to be charged to the young people themselves.

The teachers of the country all these years have been fighting against the moral degeneration of the home, so far as the work situation is concerned. We would not appear too harsh on the parents, but all the teaching and moralizing that teachers can do in the classroom, will not make industrious citizens, respecting and honoring honest labor in the abstract, unless the individual parents do their part in actually keeping children constructively busy in helpful home duties—Charles W. Taylor, in *The Christian World*.

THE MINISTRY OF THE COUNTRY

A large number of our Presidents used to sit on milking stools before they learned to occupy presidential chairs; in fact, chores have formed an important part in the background of many successful men and women. Drudgery? Ah, but the common black furrow must first be made ere the grain of the springtime will appear with its promise of the harvest. Give the youth of today more chore work to do, and there will be less of mischief and of crime. Aching muscles, tan that will not wash off, these things are mere incidents in the making of strong men and women, developing bodies that will be able to resist disease. This country would not last very long were it not for the farmers, and though they may struggle hard and are ill-paid, yet they often have an independence and force of character which is magnificent. The primitive days, with their inconveniences and hardships, have largely given way to modern methods and machinery; but it will ever be true of those former days that some of our strongest statesmen, preachers and leaders have come from the country. May the time soon come when the call, "Back to the farm," shall be heard and answered by many more citizens of the cities, some of whom are already there in spirit—Joseph Henry Ayres, in the *Presbyterian*.

Personal Christmas Cards

SOLD DIRECTLY NO AGENTS

High grade engraved Xmas cards, with your name engraved, very original, beautifully lined envelopes, size 4x5. Colors: White, Buff, Grey and Blue, 12 for \$1.25—25 for \$2.25. Also 18 Ass't. cards of better grade with-out name \$1.00.

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Raise Money

CHRISTMAS CARDS, LIBERTY-JELL

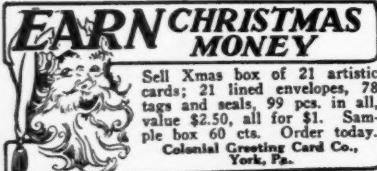
Initial Napkins and many other items. Our plan has helped hundreds of Church Societies, Lodges, Athletic Ass'n's, and other groups to Raise Money. Have your secretary write us. Agents wanted also.

HENDERSON SPECIALTY CO.
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DON'T SELL QUANTITY SELL QUALITY

Our New Boxed Christmas Cards contain only 12 cards each, but were made up for quality and with sentiments suitable for the DAY. Either will sell for \$1.00-\$1.25 each. Special prices to Churches, Schools and Agents. Send \$1.50 for a sample of each one. Ask wholesale prices.

H. L. DeVALL
52 Woodbridge Avenue, New Brunswick, N.J.



A GOSPEL OF JOHN IN EVERY HOME

This is a part of the "three year program" adopted at the Thirteenth Annual

Moody Bible Institute Monthly

Convention of the World's Christian Fundamentals Association, held June 8-15 in Los Angeles, Calif. The man chosen by the convention as the leader of this "Gospel of John in Every Home" Campaign is T. C. Horton, now eighty-two years of age, founder and president of the International Fishermen's Club, and co-founder with Mr. Lyman Stewart of the Bible Institute of Los Angeles. Mr. Horton will be assisted by a committee as follows: Mr. J. D. Heinzman, Rev. Fred Meldau, Miss Elizabeth Merriam, Evangelist Harry O. Anderson, Dr. W. H. Jordan, Rev. Carl G. Westerdahl, Rev. James E. Ely, Mr. Peter Stam, Jr., and Mr. W. H. Richie.

No tracts will be given out but only the Gospel of John, which was written for the express purpose of convincing the unsaved of their need of Jesus Christ as Saviour. Already the necessary organization is under way. Plans are being made for leaders in every state. These state leaders will organize their respective states, appointing leaders in every county, and so on down to the cities and smaller districts. The committee will work in co-operation with Home Missionary Societies, Young People's Societies, Sunday Schools, Bible conferences, and various denominational gatherings. *Fishers of Men*, the official organ of the International Fishermen's Club, will be used as the medium through which those interested will be kept advised of progress.

It is estimated that not less than thirty million Gospels will be needed. Funds will be needed for this purchase, and also to pay for the necessary printing, postage, and clerical help, the cost of which will be kept to the lowest possible minimum. The prayers and fellowship of all Christian people are solicited everywhere in behalf of this important and momentous undertaking. All communications should be addressed to T. C. Horton, 214-215 Columbia Bldg., 313 W. Third Street, Los Angeles, Calif.

FUSSING

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting, beautiful region. She had looked forward to this trip with great pleasure.

She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirt adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind answered, that she was just settling down to enjoy the trip when they called out the name of her station and she had to get up and hustle out.

"Oh, my!" she said, "if I had only known that we would have been there so soon I wouldn't have wasted my time in fussing."

Dear friend, the wheel of time is flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life; live as you would wish to have lived when we hear the call of the last station, and don't waste any more time "fussing."—*The Presbyterian*.

MOST AMERICAN NEWSPAPERS DRY

Contrary to the general opinion, the ma-

Christian Christmas Cards

A beautiful, distinctive assortment, carrying greetings and appropriate Bible texts. 16 cards with fancy lined envelopes in a pretty gift box.

An exceptional value offered by the originators of Scripture cards in box assortments. Your money back if not pleased.

Postpaid \$1.00 per box. Six boxes for \$5.00

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Christmas and Every Day Greeting Cards

Featuring Religious, Friendly, or Formal sentiments to meet all needs. Scripture Text Cards a specialty.

UNIQUE SALE PLANS On Greetings Boxed and Unboxed

Excellent Profit—No cash in advance. Make money easily in your own home selling cards your friends will be glad to have. Supply your own needs with these distinctive greetings with appropriate decorations.

My "First Aid Kit" of assorted greetings, value ONE DOLLAR, will be sent, on approval, on request. Ask for free Catalog and Money Making Plans

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260 Laurel Street, Dept. M, Buffalo, New York

Very fine box of 15 Christmas Greeting Cards and 15 Envelopes, Steel Engraved, Tissue Lined, 1 box 35c; 4 boxes \$1.00; 100 Boxes \$25.00. Retail at 80c a box. A snap for Agents 20 or more Birthday, Scripture, Easter, Christmas Post Cards, half-cent each. Everything prepaid. Charles F. Howard, Windfall, Indiana.

A HAPPY Christmas unto you
And may the Christians dawning bring
A joy that heals the hurts of earth
And bids its sorrows all take wing;
A peace that fills your heart and life
Because you know the Saviour born;
This is my wish for you, my friend,
Upon this joyous Christmas morn.

One of a hundred equally good cards (3x5, sepia on India tint), including Christmas, birthday, sympathy and other friendly and inspirational messages, many by Annie Johnson Flint.

SPECIAL HOLIDAY OFFER of 40 cards and envelopes, no duplicates, \$1.00 postpaid.

State choice, assorted or all Christmas and New Year.

Special rates in quantities to ministers and S. S. Supts. Satisfaction guaranteed or money refunded.

Cards only, 25c doz.; \$1.25 hundred. Envelopes 15c doz.; 75 hundred. Postpaid.

CASTERLINE CARDS (M) EDEN, N. Y.

CHRISTMAS CARDS

21 for \$1.00

SEND NO MONEY



A beautiful box assortment containing 21 cards and folders, each one different. Steel engraved, with lined and colored envelopes. Sent on approval, postpaid.

**Extraordinary Value
Write for very special
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**\$37.00 to \$54.00
SELLING
CHRISTMAS
CARDS**

On order of S. S. Supts., teachers or any properly designated representative of Ladies Aid, Young People's or kindred church societies, we will send as many boxed assortments of attractive Christmas cards as you can sell, 21 for \$1.00 and allow until Jan. 1 to remit. 30% commission on all sales and bonus on \$100 giving profit of \$37.00 (consignment) or \$54.00 (purchase). For samples and information address

**MAX MILLER
Newport Vermont**

Christmas Greeting Cards

For Ministers' Use

We supply cards and folders that are appropriate, neat and inexpensive in quantities, the kind you want to send to all the members and friends of your church. We print your name on artistically. Send for sample folder.

**THE E. A. MILLER PRESS
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Christmas Cards



With
The
Christ-
mas
Message

12 in a box with envelopes \$1.00
24 different reproductions of famous paintings

The Triangle Set

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Buy at quantity rates and make money for
Christmas charities

5 boxes \$3.75, 25 - \$17.50, 50 - \$30.00,
100 - \$50.00

THE WOMAN'S PRESS

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"All night long we hear the moaning of those outside the gates,"

writes the head of a Leper Hospital.

THOUSANDS TURNED AWAY

The American Mission to Lepers, cooperating with all Protestant denominations, is aiding lepers at 150 Leper Hospitals in 40 countries.

Owing to lack of funds, THOUSANDS ARE BEING TURNED AWAY FROM THE CROWDED HOSPITALS, TO PERISH IN PAIN AND SPREAD THEIR SCOURGE.



This little caravan of outcast lepers travelled ten days to the nearest Leper Mission Hospital. Help us to care for such as these, so that none may be told "No room."

Will you follow Christ's command to "Cleanse the lepers" by sending your contribution today?

What Your Dollars Will do

\$2—a blanket for some suffering leper
\$5—food for a leper for two months
\$10—weekly medical treatments for two years
\$40—complete care of a leper for one year
\$100—a native pastor's salary for four months

American Mission to Lepers, Inc.
Fleming H. Revell, Treasurer
Room 1118-M, 156 Fifth Ave., New York

Enclosed is for the lepers.

Name.....

Address.....

If you wish a circular about "Christmas for Lepers in All Lands," check here

jority of the daily newspapers of the United States are dry in editorial policy and fair in their news treatment of the prohibition issue. Of 1,438 papers investigated, fifty-six per cent favor prohibition editorially, while thirty-six per cent are wet, with the remainder neutral or without editorials. Sixty-five per cent of the daily newspapers are reported as giving prohibition an "even break," while thirty-five are not so graded. The percentage handling news without bias is slightly higher, amounting to sixty-five per cent. Twenty-six per cent of the papers studied publish wet cartoons, the remainder either refusing to give them space or publishing no cartoons.—*News Service*.

THE BIBLE IN THE PUBLIC SCHOOLS

Bible reading in the public schools of twelve American states is regarded unlawful, the United States Office of Education announces in a study on the "Legal Status of Bible Reading and Religious Instruction in Public Schools," made public August 26.

In all of these twelve states the constitutions and statutes are silent on the specific question, but either by court decision or rulings of the attorney general or superintendent of public instruction, or else by implication, Bible reading in the public schools is generally construed, the study declares, as "sectarian instruction or influence, or an infringement of religious liberty and in conflict with their respective constitutions."

There are eleven states which by specific statute require Bible reading in the public schools, and by order of the Board of Education of the District of Columbia likewise it is obligatory.

Among the remaining states, five specifically permit it, and twenty generally construe it as permissible.

The study, which was prepared by the associate specialist in school legislation, W. W. Keeseker, calls attention in a summary that without arguing for or against Bible reading and without questioning the soundness of the judicial opinions, the aim has been to present the status and current practice among the states in respect to this legal problem about which the Office of Education receives frequent inquiries.

The analysis, Mr. Keeseker states, includes the facts which gave rise to the specific case, the questions considered by the court, and how the court decided the questions.—*United States Daily*.

SLOW BUT SURE

Time, however, will settle this controversy. Time will show who has stood for and with the truth. Time will vindicate truth's advocates. Time will uncover the wrong. Time will establish the right.

I am no longer a young man and time has taught me again and again that it could work out problems that were entirely too intricate for my judgment and too difficult for my talents. It is a fact that error may run the world around while truth is getting her boots on; but it is also certain that when truth gets them on she will take a straight path and will finally arrive.—W. B. Riley, D.D.

HAND FORGED ANDIRONS
of Unusual Design, Specially
Priced for Christmas
\$12.50 Per Set
IPOKER INCLUDED!
Shipped by Parcel
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ON REQUEST
CHIMNEY ROCK FORCE HENDERSONVILLE, N.C.

LINEN LOVELY FINE LINEN HANDKERCHIEFS **\$1**
Per Doz.
Impossible? NO, not with us.

White Irish Linen with dainty colored hems. Best Ladies' handk'f value ever offered. Girls adore them.

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BUY DIRECT. Save 25%. Tablecloths, Napkins, Towels,
etc. (SPECIALS For Church Fairs.) WRITE TODAY.

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A BEAUTIFUL GIFT

For Your Pastor, Teacher, Parent or Friend
The Twenty-Third Psalm, The Lord's Prayer,
The Beatitudes, The Golden Rule, Hymn
"There's a Wideness in God's Mercy" and
other subjects.

Beautifully designed and hand-embellished in
gold and colors in the style of the old Florentine
illuminations, which give them a beauty
and richness that make them unique.

Price unframed, postpaid \$4.00 each.

Satisfaction Guaranteed.

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1763 GAYLORD ST., DENVER, COLO.
"Made in the Rockies of Colorado."

**\$50.00 to \$150.00
EASILY EARNED**

Sell Christmas Holly Wreaths
and Evergreen Decorations

Every home in your community will gladly
buy from you, especially since these are the
very finest grade of decoration.

No Cash Needed

It is so easy to take orders for these beautiful
Wreaths, because every one uses them. The
demand is already created. Selling plan of
fered to individuals in territory not taken by
church Societies.

Church and Street Decorations

Most churches and progressive towns use
great quantities of Laurel Wreaths. We offer
the best at reasonable prices. This is a tested
plan. Many churches and individuals have
been benefited by this plan every year. Write
NOW for complete information.

JONES, The Holly Wreath Man
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**Gorgeous Colors
of 8 In-One Peacock Brushes
Make You \$12 Daily Easy**

They are the sensation of the season.
Everywhere women are enthusiastic about their many colored
beauty (8 colors in 1 brush). They
want them for their own use, as
Christmas and Birthday presents.
Make most ideal gift or prize. Re-
tails for \$1.00. Your profit 100%.
Men and women can easily sell from
3 to 4 Peacock Brushes in every home.
Just show them and a big profit is
yours. Write today for free par-
ticulars about this amazing new seller and find out how
you can get 1 Peacock
Brush on 15 days' trial.
You will see that there are
no strings tied to this offer.
We actually loan you a
sample brush. Write today
and get started making big
money.

JONES SPECIALTY CO., Dept. K,
804 No. Clark St., Chicago, Ill.

Truth Illuminated

William Norton

UNDUE SELF-DEPRECIATION

When John Knox was called to be a preacher in the Church of Saint Andrews, he was so embarrassed that, after an attempt to speak to the congregation, he burst into tears, rushed out, and shut himself up in his chamber. He determined never to appear again in the pulpit. Yet he afterwards became a powerful preacher, fearing not to face kings or queens.

It is a good thing for a man not to be too sure of himself, but undue self-depreciation is not to be commended. Isaiah's "Here am I; send me" is much better.—A. C. Crews, in Westminster Teacher.



THE RESPONSE TO NEED

Prof. E. P. Gulliver says this of the Holly engine: "As we stood by the steam gauge we observed constant and considerable changes in the amount of steam produced. As there was no cause in or about the engine itself, we asked for an explanation. 'That,' said the engineer, 'is done by the people in the city. As they open their faucets to draw water, the draft upon our fires is increased. As they close them it is diminished. The smallest child can change the movements of our engine according to his will. It was the design of its maker to adjust it so that it would respond perfectly to the needs of the people, be they great or small.' How much more will God's heart respond to every prayer of His creatures!"—*Sunday-School Journal*.



THE LETTER OVER THE DOOR

A student of Amherst College, soon after entering, put over the door of his dormitory room the letter V. Because of it he endured all sorts of ridicule and withheld questioning. But he paid no attention to either, nor would he disclose the secret of the letter. When his four years were over, and graduation day came, that student was appointed to deliver the valedictory. Then the mystery of that letter V was revealed. It stood for valedictory.

That letter on the door held before him during his four years the ideal that he had set for himself. Not every boy puts a letter over the door of his college room or over the door of his house. But nevertheless, somewhere, if only in his mind, there is a letter that he pastes there and that holds before him an ideal.

Some put up the letter M that stands for money. Others put up F, for fame. Others put up S, which may stand either for self or for service. *It is a good idea once in a while to step outside your door and look at the letter you have put there. It may be that when you realize what it is you will want to change it.—Christian Index.*

GOD INVITES CONFIDENCE

I threw a club at a dog once. Poor old dog! I merely thought to drive him away. That dog gave me one of the presumptive surprises of my life. He grabbed that club up in his mouth and in a great confident gladness came bounding up to me and, dropping the club at my feet, looked up victoriously and made ready for another throw. I could have cried. In fact, I suppose I did. That old dog had beaten me with my own club. I patted him on the head, and of one thing I am sure, I never threw any more clubs at that particular dog anyhow. He conquered me by putting confidence in me.

God does not resist confidence. No trustful heart will be spurned. He were not God if He could cast a soul away that would implicitly rely on Him.—M. S. Rice, in A Discontented Optimist.



UNIQUE LOYALTY

A story is told of a party of English botanists who were spending a summer in the Swiss Alps collecting specimens of rare beauty and considerable value. They started out one morning from a small village, and after several hours climb came to a precipice overlooking a green valley dotted with a peculiar flower which examined through field glasses proved to be of unusual value. From the cliff, on which the party was standing, to the valley, was a sheer drop of several hundred feet. To descend would be impossible and to reach the valley from another approach would mean a waste of several hours.

During the latter part of their climb a small boy had attached himself to the party and had watched with interest the maneuvers of the botanists. After discussing the situation for several minutes, one of the members of the party turned to the boy and said, "Young fellow, if you'll let us tie a rope around your waist and lower you over this cliff, so that you can dig up one of those plants for us, and let us pull you back up, without harming the plant, we will give you five pounds."

The boy looked dazed for an instant, then ran off, apparently frightened at the prospect of being lowered over the cliff by a rope. But within a short time he returned bringing with him an old man, bent and gray, with hands gnarled and calloused by hard labor. Upon reaching the party of botanists the boy turned to the man who had made the proposal and said, "Sir, this is my father. I'll go into the valley, if you'll let my father hold the rope!"

The boy probably had confidence in the ability of the botanists to hold the rope, but he had faith in his father's protecting care.

Should we regard our Heavenly Father's watchfulness with less esteem?

AND IT DOES JUST THIS!

A commercial traveler, who was also a Gideon, and who made a practice of reading his pocket Bible while on his railroad trips, was asked by an unbelieving fellow traveler why he spent so much time reading a book which everybody criticized so much these days. "My main object," replied the Gideon drummer, "is not to criticize the Bible, but to let it criticize me."—Selected.



THE ENTRUSTED LETTER

Farmer Bliss received a letter from a great prince, containing a check for a large sum of money, and a promise that if he spent this well he should constantly receive more. How rich and happy he felt! There was another letter enclosed in his, and a postscript which read:

"Will you have the kindness to hand the enclosed letter, which contains a check and a promise exactly similar to yours, to your neighbor, Purmon Knight?"

"Why," exclaimed Farmer Bliss, "I'd hardly call him a neighbor. He lives full ten miles from here. I don't believe I ever saw him, and the little I know about him hasn't been much to his credit. A kind o' ne'er-do-well fellow. I think the prince might have found some one nearer him to send the letter by, or else send it to him direct. It does seem a little unreasonable, if I do say it, as I oughtn't, to ask me to take that long journey." So he slipped Purmon's letter into the big family Bible, and, as it chanced, it covered the last three verses of the last chapter of Matthew.

For days and weeks, every time Farmer Bliss' eye happened to light on the Bible on the center table, he resolved he would take the letter over the next day.

Thus the weeks lengthened into months. One bright May morning he was busy superintending a large new barn in which to bestow his great increase, when a neighbor drew up to the fence. "Have you heard the news?" he asked. "A man died last night from starvation down Darkville way." "You don't mean to say so!" exclaimed Farmer Bliss, stopping a moment in his work. "It's a shame such things should be. Did you happen to learn the man's name?" "Yes," replied the neighbor, "it was Purmon Knight."

Purmon Knight! Purmon Knight, for whom a check for houses and lands and food and clothing lay in his Bible. The saw fell from Farmer Bliss' hand. He went into the house and shut the door. From between the leaves of his Bible the yellowing edge of the letter for Purmon Knight pointed at him. He fell upon his knees, but, even as his stiff lips tried to say, "O Lord, forgive!" he seemed to hear a voice—stern, awful—saying, "His soul shall be required of thee."

And who was Farmer Bliss? Ah, who but you, if so be you have held back the good news from any one for whom it was entrusted to your care? Open your Bible at the last chapter of Matthew, and see if the prince's letter to some starving soul does not lie covering the verses at its close. Hasten, hasten! Let him have it, ere it is too late!—Condensed from leaflet by Fannie E. S. Heck.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

THE WORD

H. M., Grand Rapids, Mich.

Question: Are Jesus Christ and the Bible both the Word of God?

Answer: That Jesus Christ is the Word is proved by John 1:1. That the Bible itself is the Word of God see II Timothy 3:16; Luke 1:70; Acts 1:16; 2:18; 3:18.

CHRISTIAN HATE

T. D. A., Georgetown, Pa.

Question: Kindly explain Luke 14:26.

Answer: Evidently not the giving way to an evil passion is here enjoined. This verse constitutes the negative of the command to love God supremely, and simply means that he who would become a disciple of Jesus Christ must willingly renounce everything which might prevent following Him wholly.

NOT REVERTIBLE

R. L. H., Wyett, Ky.

Question: Please explain Romans 11:29.

Answer: Read, "For the gifts and the calling of God are not repented of." The apostle has just referred to God's covenant with Israel—a covenant of national redemption (vv. 25-27). During the present time the natural branches, because of unbelief, have been broken off (v. 20). Hence, as touching the gospel, they are enemies for our sakes; but as touching election they are beloved for the Father's sake (v. 28). But the blindness of Israel is only partial and temporary (v. 25). God will keep His covenant with them, for His gifts and calling never revert to Him. That is, He always keeps His word and fulfills His promises.

GOD'S BEST

D. B., Schenectady, N. Y.

Questions: (1) If one prays for God's very best, do suffering and the loss of all things, as in Paul's experience, necessarily hold to be the best? (2) Why is it necessary for Christ to intercede for us since He is God?

Answers: (1) If the prayer is in the Spirit, we must accept whatever comes as an answer to our prayer, even though it be contrary to our expectations and cause us loss and suffering. These may be the very things that we need in order to bring into our lives God's best. (2) Jesus Christ instructed us to pray to the Father in His name (John 15:16). He is our great High Priest who ever liveth to make intercession for us (Heb. 7:25). We have no standing with the Father except as we are in Christ. Answered prayer glorifies the Father through the Son (John 14:13).

HELL

T. G., Milwaukee, Wis.

Question: Where is hell, and what is it like?

Answer: The word has come to mean almost exclusively the place of punishment for the lost. Used in this sense it is the place of torment, as described in Luke 16, which gives the parable of the Rich Man and Lazarus. As to location, it always is represented as being "down" in the earth (Num. 16:33; Deut. 32:22; Ps. 55:15; II Pet. 2:4).

CONCERNING WIDOWS

B. M. F., Cleveland, Ohio

Question: Please explain I Timothy 5:16.

Answer: This verse is the last in a paragraph dealing with widows (vv. 3-16). The words, "man or," should be omitted. The sense then is that "if any believing young widow have widows related to her needing support, let her relieve them, thereby relieving the church of the burden." Being "young" they were not to receive assistance but rather to give it, and thus to fulfill the standards of verse 10 until the time comes when she herself might need assistance.

LOST THROUGH ADAM

H. M., Grand Rapids, Mich.

Question: Are we lost through Adam's sin?

Answer: "Through one man sin entered into the world" (Rom. 5:12) and the race became sinful. "Through one man's disobedience the many were made sinners" (Rom. 5:19). Hence by nature we are children of wrath (Eph. 2:3). See also Psalm 51:5 and 58:3. By nature all men are lost, and their lost state is confirmed by their acts. That is, we are condemned both by a sinful nature and a sinful will. Infants who die before reaching the period of personal accountability for their acts are saved, not by their innocence, but by the atoning blood of Jesus Christ, who came to seek and to save the lost (Luke 19:10). Adults are saved when they will to believe on Him.

AGE OF TERAH

W. B. M., Roswell, N. M.

Question: How do you harmonize Genesis 11:26, 32; 12:4, and Acts 7:4?

Answer: There may be no explanation which is perfectly satisfactory, but the following is quite reasonable: Although Genesis 11:26 names Abraham first, this does not prove that he is the eldest, but because he may have been of the greatest eminence, as in the case of Shem (Gen. 5:32). Verse 29 seems to indicate that Abraham was the youngest son. Comparing verse 32 with 12:4 and

subtracting 75 from 205, we have 130 years as the probable age of Terah at the time of Abraham's birth. This interpretation is supported by eminent scholars.

THE ETERNAL INHERITANCE

E. L., Riverside, Calif.

Question: Can one lose his eternal inheritance?

Answer: Some claim that eternal life cannot be lost if once obtained, but that one's inheritance may be lost. Hebrews 9:15 teaches that when Jesus Christ died He became Mediator of the new covenant, by which the "called" receive the promise of the eternal inheritance. Since this is a specific promise of God, we believe that it in due time will be fulfilled. In I Peter 1:4,5, the apostle stresses and expands the same blessed truth. This incorruptible, undefiled, and abiding inheritance, so Peter tells us, is for the divinely chosen and sanctified, who have been begotten of God, and who are kept by the power of God. This inheritance is being kept in heaven for those who are here and now being kept by the power of God.

THE LITTLE HORN

M. H. B., Searcy, Ark.

Question: Who is "the little horn" of Daniel 7:8, 19-25 and 9:9-12?

Answer: The "little horn" of Daniel 7 is the head of the revived Roman Empire. He is the Beast which John saw rise out of the sea of nations (Rev. 13:1-7) and hence probably a Gentile. He also reveals his anti-Semitism by making war with "the saints of the Most High," who doubtless are Jews, for they are to receive the kingdom (v. 27). The "little horn" in chapter 8 probably had a primary fulfillment in Antiochus Epiphanes, who in 168 B. C. descended out of Syria, conquered Jerusalem, sacrificed a sow upon the altar of burnt offerings, and introduced idol worship. Yet the vision has a special reference to the "time of the end" (vv. 15-27) when "a king of fierce countenance" is to stand up against God's people, and even against "the Prince of princes." It should be added that probably neither the "little horn" of chapter 7 nor the "king of the north" in chapter 8 is the Antichrist of II Thessalonians 2:3-12, whose portrait seems to be given in Daniel 11:36-39.

REIGN OF JEHOIAKIM

Question: How could Jehoiakim reign eleven years in Jerusalem when he was carried away captive to Babylon in his third year (Dan. 1:1, 2; II Chron. 36:5)?

Answer: When Jerusalem was first besieged by Nebuchadnezzar, Jehoiakim was delivered into his hands and he became Nebuchadnezzar's "servant" (II Kings 24:1) for three years. Apparently he then rebelled, after which the Lord used various nations to chastise him before Nebuchadnezzar came again. The phrase "slept with his fathers" is simply a statement of his death, but Jeremiah predicted that he would not have an honorable burial (Jer. 22:18, 19).

POSSIBLE BUT NOT NECESSARY

C. C. R., Dixon, Miss.

Question: How do you reconcile the statements in I John 2:1, 2 and I John 3:9?

Answer: In the first passage the phrase, "that we sin not," is best rendered, "that ye may not sin." That is, sin is a possibility for the Christian, but not a necessity. The second passage states that the Christian does not "practice" sin, because the seed of God abides in him. Sin is repulsive to his new nature (see Rom. 7:20; Gal. 2:9, 10). In I John 3:6 we are told that whosoever "abideth in him, sinneth not"; that is, does not go on sinning. God's seed abides in us, and to the extent in which we abide in Him we have victory over sin.

SEVENTH DAY ADVENTISM

H. C. L., Chicago, Ill.

Question: Should Christians not keep the seventh day of the week instead of the first?

Answer: For answer to this question, which is frequently asked, we would refer our questioner to the booklet by C. E. Putnam, entitled, *Sunday Observance or Sinai Seventh Day Sabbath Keeping?* But since this question is largely the result of persistent proselytizing by the heretical sect known as the Seventh Day Adventists, we believe our readers should be familiar with their principle heretical doctrines, which of themselves make this sect dangerous. We cull the following from *Heresies Exposed*, compiled by W. C. Irvine: (1) Seventh Day Adventism denies the atoning sacrifice of Christ as the only means of man's salvation, and declares instead that Satan is our saviour, sin-bearer, and vicarious substitute. (2) They teach that the Lord Jesus Christ inherited a sinful, fallen nature. (3) They believe in soul sleeping after death, and in conditional immortality. (4) The fourth general indictment is that they try to force the Christian back under the Sinaitic Law and so away from grace.

NEW THOUGHT

D. I. C., Wakefield, R. I.

Questions: (1) What do the "New Thought" people believe? (2) Were the Ten Commandments the old covenant? Is it binding today? (3) Is not Sunday the Christian Sabbath?

Answers: (1) "New Thought" teaches that there is no such thing as evil. It is only a shadow, not a reality. Sin is simply ignorance, and may be overcome by knowledge and an effort of the will. Past sins need not be regretted, and present sorrow for them is needless. With such views of sin we are not surprised at its teaching about salvation, which of course is not really needed. Man's destiny is in his own hands. Man is his own saviour. All that is necessary is "belief in the all-saving power of a healthy mind." "New Thought" is "a philosophy, a system of healing, and a religion with power to reform mankind and perfect the race—physically, intellectually, and morally." It claims to bring perfect health, happiness, and heaven. It regards Jesus Christ merely as a teacher and example. The Bible is regarded only as good literature,

but as having no absolute authority. (2) Whether or not the Ten Commandments constituted the whole of the "old covenant," they certainly formed the backbone of it. It is referred to as the covenant in II Corinthians 3:14 (R.V.), which came in glory, was inscribed upon stone, but has now passed away (vv. 7, 14 l. c.). In contrast, we are ministers of a "new covenant" (v. 6). (3) It is not strictly correct to call our Sunday "the Christian Sabbath," for the Sabbath was the seventh day of the week, while Sunday is the first day. It is more proper to speak of Sunday as the Lord's Day—the day of His resurrection.

CONQUEST OF FEAR

J. E. P., Tyler, Tex.

W. J. P., Mobile, Ala.

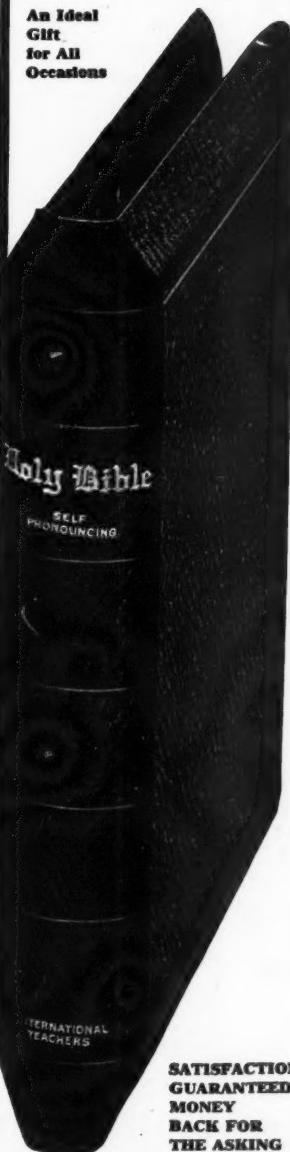
Questions: (1) Is it natural for people to fear God, or is it because they are conscience-stricken because of their sins? (2) How can we conquer our fears?

Answers: (1) The word "fear" has two meanings in the Bible: To be afraid of, and to reverence. The latter is a "holy" fear, the fear of displeasing God, leading to a desire to worship and serve Him. Some sinners are so hardened that they seem to have no fear of God and are not afraid of the consequences of their sins; yet when brought face to face with

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God in moments of danger these very persons often display an abject fear. Back of our slavish fears, including the fear of men, of death, and of judgment, is Satan. But through Jesus Christ we may have deliverance from this bondage (Heb. 2:14, 15). (2) The opposite of fear is faith. So the Psalmist says, "What time I am afraid, I will trust thee" (Ps. 56:3). The Christian has absolutely nothing to fear, for God is able to deliver him out of all his troubles. John tells us, "There is no fear in love, but perfect love casteth out fear" (1 John 4:18). God is worthy of both our faith and our love, and through these our fears are conquered.

POSSIBLE BUT NOT NECESSARY

C. C. R., Dixon, Miss.

Question: How do you reconcile the statements in I John 2:1, 2, and I John 3:9?

Answer: In the first passage the phrase, "That we sin not," is best rendered, "that ye may not sin." That is, sin is a possibility for the Christian, but not a necessity. The second passage states that the Christian does not "practice" sin, because the seed of God abides in him. Sin is repulsive to his new nature (see Rom. 7:20; Gal. 2:9, 10). In I John 3:6 we are told that whosoever "abideth in him, sinneth not"; that is, does not go on sinning. God's seed abides in us, and to the extent in which we abide in Him we have victory over sin.

NO REVIVAL

S. M. K., Enoree, S. C.

Question: We have had no revival in our church for some years and the church seems lifeless. Where does the responsibility rest?

Answer: The spiritual condition in your church is not exceptional. Spiritual results usually follow the preaching of the Word by Spirit-filled men whose lives confirm their messages. Every pastor is responsible to this extent. But the membership must also share the responsibility for the spiritual condition of their church. Worldliness and prayerlessness of church members have much to do with the low spiritual life of any church. Special responsibility rests upon parents, teachers in the Sunday School, and church officials. Any church may have a revival if it is willing to pay the price.

CHRIST LIVES AFTER THE HERODS DIE

When Herod was dead the angel said to Joseph in Egypt, "They are dead that sought the young child's life." Herod has had many successors—politicians, rulers, persecutors, philosophers, new scientific theories, subtle heresies, corroding immoralities and corruptions; and each Herod in his day and generation has caused anxiety to the followers of the Gospel. But after every conflict the verdict has always been the same—"They are dead that sought the young Child's life." The Herods of opposition to the Son of God, whether they are outside infidels, or inside traitors, pass and are forgotten, but the eternal Child lives on.—Clarence Edward Macartney.



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International Uniform Sunday-school Lessons

P. B. Fitzwater

November 9

Thomas, the Honest Doubter
John 11:14-16; 14:5-8; 20:24-29;
21:1, 2

Golden Text:—And Thomas answered and said unto him, My Lord and my God.—John 20:28.

The name Thomas means "a twin." His alternate name Didymus means the same. From the linking of his name with Matthew in the listing of the disciples, it is commonly inferred that Thomas was a twin brother of Matthew.

Thomas is constantly presented in the Scriptures as a man of skeptical mind, yet of unquestioned character. He was an honest doubter. The Lord is not displeased when men put Him to the test. No honest skeptic has ever been left in darkness. The truth of Christ's declaration still obtains, "If any man will do his will, he shall know" (John 7:17).

I. The Fidelity of Thomas (John 11:14-16).

When Lazarus, the beloved brother in the Bethany home, was sick, the distressed sisters, Mary and Martha, sent for Jesus because they had come to know Him as more than a mere man. They instinctively turned to Him when this dark shadow fell across their home. Those who open their hearts to Jesus in the days of sunshine can be sure of His love and sympathy when overtaken by sickness and death. Jesus, after a strange delay, went to Bethany. He knew, and apparently the disciples knew, that going to Judea at this time meant death. His mission in going unto Judea was twofold: to strengthen the faith of the disciples (vv. 11-15), and to restore to these sisters their dead brother.

Jesus fearlessly discharged His duty even though His life had been threatened. Thomas was so loyal to Jesus that he cast his lot with Him even though it meant to die with Him. He said, "Let us go also that we may die with him." Jesus plainly declared that Lazarus was dead. Thomas was skeptical as to Jesus' ability to raise Lazarus from the dead. In spite of this fact, his loyalty moved him to cast his lot with Jesus.

II. Jesus, the Way to the Father's House (John 14:5-8).

Jesus asked the disciples to trust in Him even as they trusted in God, assuring them that He was going to the Father's house, and would come back and escort them to heaven. He also informed them that they knew the place and the way. To this Thomas interposed a doubt, in answer to which Christ asserted that He is:

1. The Way to God (v. 6).

Jesus is more than a mere guide to the Father's house, or a teacher. He is the way itself. He is the door to the sheepfold, yea, the very entrance to the tree of life.

2. The Truth (v. 6).

He is not merely the teacher of truth, but He is the truth incarnate. In His incarnation the spiritual and material worlds were united. Every line of truth, whether spiritual or material, converges in Jesus Christ. No one can have the full and real truth about anything who does not have Him. In Him we have the truth about man, what he is and what he ought to be and what he shall be in the future. In Him especially we have the truth about God. Only as Christ reveals God can men know Him (John 1:18).

3. The Life (v. 6).

Christ is not merely the giver of life. He is the very essence of life itself. Only those who have Him have life in the true sense. Since He is God incarnate, to know Him is to know God. This is a truth only apprehended by faith. It cannot be by the intellect merely.

III. Thomas Makes Absolute Demands (John 20:24-29).

1. Jesus Manifests Himself to the Disciples, Thomas Being Absent (vv. 24, 25).

He was absent at Jesus' first appearance after the resurrection, just why we may never know. His absence deprived him of a vision of the Lord. Absence from the assembly of believers always occasions loss. The other disciples went to Thomas with the glad news of the resurrection, but he did not believe their testimony. His stubborn disbelief was such that he doggedly declared that unless he saw the nail prints and put his finger therein, and thrust his hand into the Lord's side he would not believe. It is right to demand evidence, but to prescribe the terms is rank unbelief. Thomas is here at his very worst.

2. Jesus Manifests Himself to the Disciples, Thomas Being Present (vv. 26-29).

Observe:

a. The Lord's kindness to those who have difficulties (vv. 26, 27).

Thomas deserved rebuke, but the Lord quietly supplied the evidence demanded.

b. The Lord reveals Himself to Thomas (vv. 27, 28).

Upon this revelation of Himself Thomas was transformed from a doubter to a confessor. He cried out, "My Lord and my God."

3. The Superior Blessing of Believing without Sight (v. 29).

Having patiently furnished Thomas with tangible evidence of His resurrection, Jesus instructed him that to believe on Him without such tangible evidence as he demanded was a higher and better state of mind than his. This carried a rebuke, for sufficient evidence was available for intelligent belief.

IV. Jesus Reveals Himself after the Resurrection (John 21:1, 2).

Thomas had learned his lesson. He was on hand the next time the Lord revealed Himself. He seems to have stayed close to the other disciples. By so doing he came

to know the risen Lord as a supplier of the disciples' needs. Jesus supplied the physical food for the hungry disciples. He prepared a table for them and dined with them.

November 16

The Believing Centurion: A Gentile Whose Faith Jesus Commended

Matthew 8:5-13

Golden Text:—And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.—Luke 13:29.

In chapters 8 and 9 of Matthew are grouped a number of miracles which exhibit the King's ability to administer the affairs of the kingdom. It was to show the King's power and authority over the chief foes of mankind; namely, sin, Satanic power, death, storm, etc. These miraculous deeds not only show His ability to administer the affairs of the kingdom, but to produce in its subjects the graces of character set forth in the laws of the kingdom in chapters 5 to 7. From among the various deeds, the healing of the centurion's servant has been selected for today's lesson.

I. Who the Centurion Was (v. 5).

His name is not given. His title was derived from the word meaning "a hundred." He was, therefore, officially the commander of a hundred men. "The ordinary duties of a centurion were to drill his men, inspect their arms, food, and clothing, and to command them in the camp and in the field."

II. The Centurion's Need (vv. 5, 6).

He had a very dear servant who was grievously afflicted with the palsy even at the very point of death (Luke 7:2). This slave was highly valued for his character and ability. We are not told in this account as to whether the centurion had employed doctors. In all probability they had been employed and were unable to give help. The centurion had, no doubt, heard of the wonderful power of Jesus to heal. Therefore he came to Him as the only One who could help.

III. The Centurion's Request (vv. 5, 6).

It was that Christ would come and heal his servant (Luke 7:3). From the account in Luke we learn that the centurion first sent the leaders of the Jews. Being a Gentile, he doubtless believed that he could best secure the attention and consideration of Jesus through the mediation of the Jews. The centurion was of good report among the Jews. The leaders who were sent testified to the good reputation which he bore in the community. They especially mentioned his benevolent deeds to the Jews.

IV. The Centurion's Humility (vv. 7, 8).

As Jesus was nearing the centurion's house friends were sent to say that he was unworthy for Him to come under his roof, but because the case of his servant was so grave, he brushed aside all difficulties and personally appealed for help. Jesus is pleased when men realize their utter help-

lessness and personally appeal to Him for help.

V. The Centurion's Faith (vv. 8-10).

In spite of his unworthiness he committed his case to the Lord. He believed that if Jesus would but speak the word, his servant would be healed. It is most interesting to note his philosophy of authority. He said, "I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." He believed that disease was under control, that Christ could order it about just as he ordered his soldiers about. By faith he saw Christ as completely in authority over the most violent malady as he himself was in control over the soldiers under him. His faith was so unusual that Christ marveled at it. He did not marvel in the sense of being surprised at it, but marveled at its intelligence. His faith was based upon the true philosophy of the universe; namely, that the universe is based upon a law, and Jesus Christ is the Director and Controller of that law. So greatly was Christ pleased with his faith that He declared that it exceeded anything found among the Jews, that many Gentiles would have a place in the kingdom to the exclusion of many Jews.

VI. Christ's Wonderful Power (v. 13).

He said to the centurion, "I will come and heal him" (v. 7). Note His perfect confidence in Himself. He did not come and say, "I will come and see what I can do," but will heal him. He knew that all power was given unto Him by the Father. He did not need to go and touch the centurion's slave, but needed only to speak the word and it was done. He could heal from miles away as well as when in the presence of a sick person. How wonderful is the power of the Lord Jesus Christ! Let us trust Him at all times and under all circumstances.

November 23

The Rich Young Ruler, Refusing a Life of Sacrificial Service
Mark 10:17-27

Golden Text:—And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

I. The Young Ruler (v. 17).

For a complete view of the characteristics of this young man see also Matthew 19:16-30 and Luke 18:18-30.

1. His Virtues.

a. He was courageous.

He was a man of high standing—a rich young ruler (Luke 18:18, 23).

To come to Jesus at this time and in a public way kneel to Him meant ostracism from the Jewish commonwealth. He with manly courage came to Jesus.

b. Earnest (Mark 10:17).

He came and knelt before Jesus, thus showing his earnestness and sincerity.

c. High aspirations (v. 16).

He wanted eternal life. Though much taken up with the things of this present life, there was an aching void in his soul—

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he felt the need of preparing for a life beyond this.

d. Pious and moral (v. 20).

From youth up he professed to have conformed to God's holy law. He possessed such magnanimity of soul as to call forth Christ's love.

e. He believed that Christ could inform him of the "good thing" to be done to inherit eternal life.

2. His Errors.

a. About Christ (v. 16).

He esteemed Jesus to be good, but did not apprehend Him as God. Had he properly apprehended Christ, he would have known Him not merely as one who did good, but as one who is essentially good; that is, God.

b. Concerning himself.

He was self-righteous. He thought he was good and that he could do something good. He did not know that "there is none that doeth good, no not one"; "all have sinned and come short of the glory of God."

c. Concerning eternal life.

He had a defective theology. He thought that eternal life could be obtained by good works. He did not know that the only way to get eternal life was to receive it as a gift from God (Rom. 6:23).

II. Jesus Dealing with the Young Ruler (vv. 17-22).

Jesus skillfully led the young man to see his errors and then put His finger on the weak spot in his life.

1. His Question: "Why callest thou me good?" (v. 17).

His object in this was to lead the young man to a correct apprehension as to who He was. Before giving him a chance to answer He declared that only God was good, as if to say, "I am good and therefore God." He was God manifest in the flesh, and repudiated the thought of being known merely as a good man. If He is not God He is not good; for if He was not what He professed to be, He was an arch imposter because He made Himself equal with God.

2. Jesus' Answer to the Young Man's Question (vv. 17-20).

"If thou wilt enter into life, keep the commandments." Christ met him here on his own ground; namely, that of the law. He took the young man's level that the young man's real worth might be revealed. The Lord reveals sin and thus shuts the mouth of the self-righteous sinner (Rom. 3:19, 20). If one insists on getting life by doing something, the law declares what must be done. It must be perfectly kept. This no one has ever done, nor indeed can do, for the law curses instead of saves (Gal. 3:10). The gospel was given to save men from the curse (Rom. 1:16, 17; cf. I Tim. 1:15).

3. Christ's Command (vv. 21, 22).

Replying to Christ's citation of the commandments of the law, the young man glibly asserted that he had kept them from his youth up. He no doubt was sincere, but deceived. In his inner conscience he knew that there was something lacking. In Christ's command to go and sell his possessions and distribute to the poor, He put His finger upon the weak spot.

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4. The Young Man's Fatal Decision (v. 22).

His going away sorrowfully proved that he was covetous and did not love his neighbor as himself. When he had to make the supreme decision between Jesus and his possessions, he chose his wealth and let Jesus go. The wealth possessed the man, instead of the man possessing the wealth.

III. Jesus Showing the Peril of Riches (vv. 23-27).

This teaching concerning the peril of riches was most timely. Covetousness was fast taking hold of the people. Even one of His disciples, Judas, was well under its sway.

1. It Is Difficult for the Rich to Enter into the Kingdom (vv. 23, 24).

This difficulty lies not in the possession of riches, for a man may possess great riches and be an heir of the kingdom. Money in itself is essentially good. It will help the poor and help bring the gospel to the lost. Many of the most useful men in ancient and modern times have been men of wealth; but they, like Abraham, chose to dwell in tents, looking for a city that hath foundations. The difficulty lies in trusting in riches. However, the step from possession to trusting is a very short one. Riches are deceitful (Matt. 13:22). The tendency of increasing wealth is to destroy the nobler life of the soul. It lulls into security (Rev. 3:17); it leads to self-indulgence (1 Tim. 6:9); it leads to pride (Ezek. 28:5; cf. Prov. 28:5).

2. Entrance into the Kingdom Is Possible, Though Difficult (vv. 25, 26).

a. It is possible for the grace of God to sanctify riches.

The very thing which hinders may become a great influence for good in the hand of a regenerated and consecrated soul. His affections may be set upon things above, while living as a steward on earth.

b. It is possible for the grace of God to open man's eyes that he see his downward course and repent.

c. It is possible for the grace of God to change a man from self-seeking to self-sacrifice.

d. It is possible for the grace of God to make men humble.

IV. Rewards for Following Christ (vv. 27-30).

Those who turn their backs upon their kindred and possessions for the sake of Christ shall receive an hundredfold in this life, and eternal life in the world to come. Those who forsake all to follow Christ shall reign with Him in glory.

November 30

Zacchaeus, the Publican: A Business Man Converted Luke 19:1-10

Golden Text:—For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

I. Jesus Passing through Jericho (v. 1).

Jericho is noted as the stronghold of the Canaanites, which was miraculously delivered into the hands of Israel in response

to their faith (Josh. 6), and also for the faith of Rahab which saved her from destruction with the city (Heb. 11:30, 31). It was thus noted as a city where faith and unbelief played against each other. It was fitting that Jesus should pass through Jericho. Faith and unbelief again were manifested. Two notorious sinners, Rahab and Zacchaeus, were saved at Jericho.

II. Zacchaeus Seeking Jesus (vv. 2-4).

1. His Object (v. 3).

He sought to see who Jesus was. Though perhaps prompted by curiosity he eagerly sought Jesus. He doubtless had heard of Jesus' kind treatment of publicans, so was prompted to see what kind of a man He was.

2. His Difficulties (vv. 2, 3).

a. His infamous business (v. 2).

He was a tax collector of the Roman government. The very fact that a Jew held such an office under the hated Romans would make him extremely unpopular. Then since he was rich, it was evident that he had practiced extortion in collecting the taxes. By virtue of his traitorous act in accepting such an office from the Romans and his extortion in collecting taxes, he was ostracized from society. Therefore, when Jesus came along he had a hard time, as the people thrust him aside. Many men and women have a hard time in coming to Christ because of their unpopular business relations.

b. His shortness of stature (v. 3).

He was too small to crowd his way through to Jesus, and being hated by the

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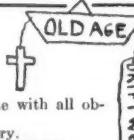
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people they had thrust him aside, no doubt with taunts and jeers.

c. His persistence (v. 4).

He ran before the multitude and climbed up into a tree. What he lacked in stature he was determined should be made up by the height of the tree. Zacchaeus was of that choleric temperament which knows no defeat. Obstacles placed before him he brushed aside, and those he could not brush aside he climbed over because he had set his heart upon the goal. Desire must be translated into action if one be saved. Though Zacchaeus' legs were too short to enable him to see Jesus, they were long enough to run past the crowd and enable him to climb the tree. It was somewhat undignified for this rich man to climb the tree, but his soul was so desirous to see Jesus that he cast his pride to the winds. Many a man is kept from Jesus because of his pride. Those who sincerely desire to see Jesus shall succeed.

III. Jesus Finding Zacchaeus (vv. 5, 6).

While Zacchaeus was trying to see Jesus, Jesus was looking for him. This is always the case. When desire is stirred up in a heart to see Jesus, Jesus is seeking that one. When Jesus saw him He commanded him to come down from the tree and declared His intention to go home with him. Zacchaeus got more than he expected. Jesus called him by name. He did not utter a word which would humiliate Zacchaeus. Jesus knew his heart's desire and dealt accordingly with him. All souls who earnestly seek Jesus shall be found of Him. How wonderful His grace, that regardless of one's past life Jesus will receive him as a friend and enter into fellowship with him! Zacchaeus quickly responded. He came down and with joy received Jesus. He acted wisely in that he did not hesitate. A moment's indecision and waiting would have kept Zacchaeus from Jesus—from Jesus and salvation. Many lose their souls through indecision.

IV. Zacchaeus' Conversion (vv. 7-10).

His conversion was sudden and thorough. He was converted before he had reached the ground. It does not take Jesus long to save a soul.

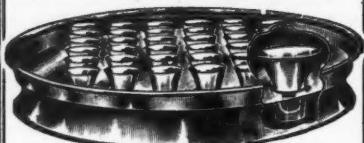
1. What the Crowd Said (v. 7).

They said just what they say today when sinners come to Christ. They call to mind the man's former sins. They also reproached Christ, saying that He had gone to be a guest with this notorious extorter, the tax collector. That for which they reproached Jesus was His glory. His supreme mission was to save sinners (v. 10). Jesus came not to condemn us, but to save us; not to shame and destroy us, but to save from sin and reconcile us to God our Father.

2. What Zacchaeus Said (v. 8).

His conversion was thorough. It took hold upon his heart. His new life began with resolutions and restitution. He dedicated half of his goods to the poor. The man who a little while ago was a grifter was now a generous giver. His conversion got hold of his pocketbook. His determination to make restitution wherein

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he had wrongly exacted taxes shows the genuineness of his conversion. While God forgets the past of a sinner when he comes to Christ, the sinner who is converted

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will seek to make right all wrongs be they unkind words or unrighteous deeds. Sorrow for sin is not enough when restitution is possible.

3. What Jesus Said (vv. 9, 10).

"Today is salvation come to thy house." The publican was now a child of God, a son of Abraham. Salvation is a present reality when one receives Christ.

December 7

Stephen, an Early Interpreter of Christianity

Acts 6:1-7:60

Golden Text:—And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicana, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.—Acts 6:5.

I. Stephen Chosen as Deacon (Acts 6:1-8).

The early Church was threatened with disruption over suspected partiality in the distribution of alms. As soon as the Church had relief from external troubles, difficulties arose from within. The Church proved itself capable of meeting this emergency. A congregational meeting was called, the case placed before the Church with instructions to select seven men of good reputation and Spirit-filled to administer the temporalities of the Church, thus giving the apostles the necessary time for prayer and the ministry of God's Word. We not only see in this the ability of the Spirit-guided Church to solve its own problems, but how church government developed. New needs called forth new officers. Among the seven deacons chosen Stephen occupied the first place. While engaged in his duties as a deacon, he sprang into the light as an eloquent and powerful preacher.

The essential qualifications for the deacon's office are:

1. Integrity.

They were instructed to look out men of good report. Only men of unquestioned integrity should be permitted in this office.

2. Sagacity.

They were to look out men full of wisdom. Only men of common sense should be permitted to occupy an official position in the Church.

3. Spirituality.

They were to be men full of the Holy Ghost. One needs only to carefully observe the men filling official positions in the average church to see how far it has departed from the divine standard.

II. Stephen before the Council (Acts 6:9-15).

1. Disputing with Stephen (vv. 9, 10). Certain foreign-speaking Jews took the lead in this controversy. Perhaps the fact that Stephen was a Grecian-Jew provoked them to this action. He was more than a match for them while the debate was carried along the lines of reason and Scripture. Beaten along these lines, they had him arrested and brought before the council.

2. Charged with Blasphemy (vv. 11-14).



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They trumped up this charge against him and endeavored to support it by secretly finding and inducing men to perjure themselves in their testimony. Stephen showed in his preaching that God's purpose was progressive, and that the policy instituted by Moses would be superseded by the new faith since it was but the culmination of what Moses began. He showed that the old dispensation would be superseded by the new and that the Church would come out into the liberty of Christ. Christianity did not destroy Judaism but caused it to blossom forth into the glory of the new order. The Christian dispensation is the fruit of which the Mosaic dispensation is the root.

3. Stephen's Face Transfigured (v. 15).

He was so completely filled with Christ that as he saw the angry mob and realized how soon he would be violently dealt with and thus pass into the presence of the Lord, his face shone as the face of an angel.

III. Stephen's Defense (Acts 7:1-53).

In refuting their charge he showed by the history of God's dealing with the Jews that they had always resisted Him. Therefore their present attitude was because they were unwilling to move forward with the divine purpose. According to Dr. Stifler, four points emerge in this defense:

1. God's Dealing with the Jews Showed Progress.

It was not reached by a single leap, but by gradual stages.

2. The Temple Was Not the Only Holy Place.

God appeared at different times and in different places.

3. Israel Invariably Opposed God in His Effort to Lead Them On.

4. He Showed His Loyalty to Moses by Constantly Referring to Him.

IV. Stephen Stoned (Acts 7:54-60).

His words were too much for them so they gnashed upon him with their teeth.

1. Looking Steadfastly into Heaven (v. 55).

Instead of looking about upon his murderers in their raging fury, he looked up to heaven. This was the secret of his calm faith.

2. He Saw the Glory of God (v. 55).

A vision of God's glory is only possible to those who are loyal to Him even unto death.

3. He Saw Jesus Standing on the Right Hand of God (vv. 55, 56).

The fact that Jesus was standing shows that he was actively interested in the suffering of His faithful witness.

4. They Cast Him Out of the City and Stoned Him. (vv. 58, 59).

5. His Prayer (v. 60).

He kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." How like the prayer of Jesus on the cross. In fact, it was Jesus Christ expressing Himself through Stephen.

6. He Fell Asleep (v. 60).

The Christian's death is only a sleep. This sublime scene must have vitally affected Saul who was consenting unto his death.

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A worker in eastern Kentucky says: "In this county *only one child in thirteen goes to Sunday-school*. South of here for a distance of thirty-five miles there isn't any church of any sort and from this section come most of the criminals." **Unless the Gospel Message is given them at school they are likely to remain without a knowledge of Christ and His transforming power.** Not only the children are being reached, but through them the parents and older brothers and sisters at home are also being helped.

To be able to plant the Word of God in the minds of this vast army of children is surely an exalted privilege. Indeed, to find a large section of our land where literally hundreds of thousands of children and young people are actually eager for Scripture portions and Testaments is aston-

ishing in these days of such general disregard of Bible authority. Yet such is the case in many of the Southern states. In fact, these bright young folks of the Highlands prize the Word of God so highly that *tens of thousands will gladly earn portions of Scripture by memorizing choice passages making plain the way of Salvation*.

Then, too, teachers are manifesting deep interest in cooperating. Many are delighted to follow suggestions for teaching the essential salvation truths of the Word to the children.

Thousands have no Sunday-school or church connections, yet through the schools they can be given in one term more essential salvation truth than they would probably receive in years of Sunday-school attendance.

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AN ANALYSIS OF THE 121st PSALM

- I. *Determination*—"I will."
- II. *Aspiration*—"lift up mine eyes to the hills."
- III. *Affirmation*—"from whence cometh my help" (v. 1).
- IV. *Realization*—"My help cometh from the Lord" (v. 2).
- V. *Preservation*—"The Lord shall preserve thee from all evil; he shall preserve thy soul" (vv. 3-8).—Elmer E. Tiedt.

"BE YE THANKFUL"

Colossians 3:15

Introduction: Heathen are unthankful (Rom. 1:21). Thankfulness one mark of a Christian.

1. Unto the Giver of every good gift (James 1:17; Col. 1:12).
2. For His Unspeakable Gift (II Cor. 9:15).
3. For deliverance from the bondage of sin (Rom. 6:17, R. V.).
4. For victory over death (I Cor. 15:57).
5. For hearing and answering prayer (John 11:41).
6. For all faithful Christians (Rom. 1:8; II Thess. 1:3).
7. For all temporal blessings (Mark 8:6; Rom. 14:6).
8. For all things (Eph. 5:20; I Tim. 4:3, 4).—N. H. Camp.

"THANKS"

I. When Jesus Gave Thanks.

1. For the bread.
 - a. Before feeding the multitude (Mark 8:6).
 - b. Before giving symbol of broken body (Matt. 26:26).
2. For the cup.
 - a. Before giving symbol of shed blood (Matt. 26:27).
- III. When Paul Gave Thanks.
 1. For the Christian believers.
 - a. That the grace of God had been given (I Cor. 1:4).
 - b. Every remembrance of them (Phil. 1:3, 4).
 - c. Because of their faith in Christ Jesus (Col. 1:3, 4).
 2. He rejoiced in tribulation.
 - a. Some of the "all things" freely given with Jesus Christ (Rom. 8:32-39).
 3. He could give thanks for these because of Romans 8:37.

III. When We Give Thanks.

1. For material blessings.
 - a. Home.
 - b. Country.
2. For spiritual blessings.
 - a. Church.
 - b. Bible.
- c. Personal Saviour.—Clarence R. Ferguson.

WHAT A WORD IS THIS!

Luke 4

1. Words of grace for salvation (v. 22, 18, 19; I Pet. 1:23).
2. Words of life for food and growth (v. 4; I Pet. 2:2).
3. Words of power for living (v. 32; Heb. 4:12; II Tim. 3:16).
4. What a Word is this (v. 36) may well be said.—B. B. Sutcliffe.

TEMPLES OF GOD

I. The Divine Indwelling—the Fact.

1 Cor. 3:16; 6:19.

II. The Divine Indwelling — Its Meaning.

1. The earnest (pledge) of our inheritance (Eph. 1:14).
2. The seal of sonship (Rom. 8:9,15).
- III. The Divine Indwelling — Its Obligations.

1. Grieve not the Spirit (Eph. 4:3).

2. Walk in the Spirit (Gal. 5:16, 22, 23).—Alfred D. Hill.

"ABOUNDING WITH THANKSGIVING"

Colossians 2:7

Introduction: True thanksgiving is born of a grateful heart, expressing its appreciation for the benefits received. He who abounds with thanksgiving to God, prepares the way for still greater mercies from God.

I. Abounding thanksgiving is the melody of praise:

1. Sung by the redeemed (Ps. 107:1-3; Isa. 51:3, 11).
2. Sung by David and his choir (I Chron. 16:4, 7-36).
3. Sung by Nehemiah and his choir (Neh. 12:31, 40).
4. Sung by Daniel as a solo (Dan. 6:10).
5. Sung by Jonah as a solo (Jonah 2:9).
6. Sung by Jesus as a solo (Matt. 11:25).

II. Abounding thanksgiving is the chariot of gratitude, bearing the redeemed before God in praise:

1. For His Unspeakable Gift (II Cor. 9:15).
2. For deliverance from bondage (Rom. 7:25).
3. For triumphant grace in Christ (II Cor. 2:14).
4. For ultimate victory over death (I Cor. 15:57).

III. Abounding thanksgiving is the river of gladness flowing Godward from Spirit-filled souls:

1. In behalf of His flock (I Cor. 1:4).
2. In intercession for His flock (Col. 1:3).
3. In the privilege and blessing of service (I Tim. 1:12).—Paul M. Tharp.

THE CHRISTIAN'S EQUIPMENT

1 Corinthians 1:1-9

1. He is sanctified in Christ Jesus (v. 2).
2. He is endued for the service of Christ Jesus (vv. 5, 6).
3. He is waiting for the coming of Christ Jesus (v. 7).
4. He is secured in the fellowship of Christ Jesus (vv. 8, 9).—James M. Gray.

GOD'S VIEW OF, AND PROVISION FOR, HUMANITY

All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.—Isaiah 53:6.

1. All Humanity Lost—"All we like sheep have gone astray."

2. All Humanity Self-choosing—"We have turned everyone to his own way."

3. All-Sufficient Redemption for Humanity—"And the Lord hath laid on him the iniquity of us all."—Thomas Niven.

TRUE THANKSGIVING

Ephesians 5:20

Introduction: Prevalent sin of ingratitude.

I. Need of Thanksgiving, "Giving thanks."

1. God desires it.
2. We need its benefits.
3. It becomes us as His creatures (James 1:17).

II. Object of Thanksgiving, "God."

1. Sovereign in providing all.
2. Sovereign in dispensing all.
3. Sovereign in preserving all.

III. Reasons for Thanksgiving.

1. Heritage of the past.
 - a. Nationally, "Faith of our Fathers."
 - b. Individually—Heavenly Father's provision for our eternal redemption.
2. Help of the present.
 - a. Nationally (Ps. 144:15).
 - b. Individually.
 - (1) His provision (Ps. 103:5).
 - (2) His presence (Matt. 28:20).

III. Hope for the future.

a. Nationally (Ps. 67:4; Rev. 21:24-26).

b. Individually (Rev. 22:3-5).

IV. Time for Thanksgiving, "Always."

Our feelings should not determine our thankfulness, but rather confidence in His promises and faithfulness (Ps. 34:1-3).

V. Extent of Thanksgiving, "All things."

1. Small as well as great blessings.
2. Unpleasant as well as pleasant experiences.
3. Invisible as well as visible aid.

—Carey R. Moser.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THE LORD HAS NEED OF IT

Peter lent a boat,
To save Him from the press;
Martha lent her home,
With busy kindness.

One man lent a colt,
Another lent a room;
Some threw down their garments,
And Joseph lent a tomb.

Simon lent his strength,
The cruel cross to bear;
Many brought their spices,
His body to prepare.

What have I to lend?
No boat, no house, no lands;
Dwell, Lord, within my heart.
I put it in Thy hands.

—Christ Life.

STEPS TO GREATNESS

Mark 10:45

1. Every great life begins with a vision.
2. The second step to greatness is service.
3. A third step is self-forgetfulness.—G. E. Branneman.

THE CURE OF CRIME

Ecclesiastes 8:11

Introduction: A unique text. Few know it is in the Bible. It is applicable to our times.

I. From the Human Standpoint.

1. More drastic measures of law enforcement.
 - a. Incorrigible aliens should be deported.
 - b. Crime should be punished speedily.
 - c. Laws should be made more simple, less technical.
2. To save society.
 - a. Justice, not vengeance.
 - b. It is to protect innocent victims.
 - c. Criminals should suffer as their victims suffered.
3. Make crime unprofitable.
 - a. Not high license, but quick justice.
 - b. Jail sentences better than fines.
 - c. Drastic enforcement brings dread of consequences.

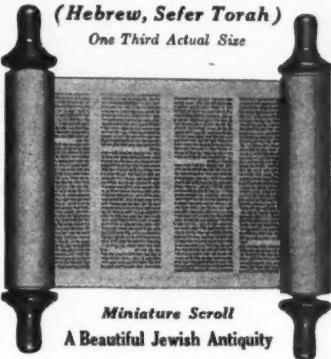
II. From the Divine Standpoint.

1. Conversion cures crime.
 - a. Characteristics which make a criminal (Rom. 1:29-32).
 - b. Turn them from Satan to God (Acts 26:18).
 - c. Sinful traits turned to righteousness (Rom. 6:13).
2. Teach them to pray for others, not prey upon others.
 - a. Change them from destroyers to builders (Gal. 1:23, 24).
 - b. Change their motives (Rom. 6:19).
 - c. Examples of those who have been changed.
3. Work for the future; begin with the children.
 - a. Form rather than reform (Prov. 22:6).
 - b. Mold lives like clay (Isa. 64:8).
 - c. Nation may be saved by saving the children.—L. B. Trowbridge.

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DEFINITIONS OF CONSCIENCE

- "God's whisper."
"A bosom friend."
"The rewarder of virtue, and avenger of crime."
"The mind's finger-post."
"A dog that won't be muzzled."
"The bailiff in possession of our evil actions."
"The still small voice that always whispers duty."
"The police of the mind."
"The check-string of the passions."
"A bee that never stings the wrong person."
"Mercy rapping at the door of sin."
"A friend too often left repining on the couch of indifference."
"The book wherein, when death is near, we see all our sins written in characters of fire."
"The touchstone of the human soul, that unerringly distinguishes vice from virtue."
"A cable, which, unless broken by overstraining, keeps the vessel in secure port."
"A mirror which God has placed within us, in which our thoughts and actions are clearly reflected."
"A glass reflecting with so much truth as to startle its beholder."
"The priestess Truth in the temple of the soul."—*Family Friend.*

THE DUTY OF INSTANT CHOICE TO SERVE GOD

Joshua 24:15

- I This duty may be urged upon all:
1. Because God enjoins it.
 2. Because our own interest demands it.
 3. Because there is infinite peril in delay.—John Huizer.

THE UNSEARCHABLE RICHES OF CHRIST

The wonder of the riches of Christ! There is a sense of perfect restfulness that we cannot put into words, as we stand on the shores of the sea of our riches in Christ. There it stretches as far as we have need, and infinitely beyond, and we are glad to know that in our utmost effort to appreciate Jesus Christ we take only a little step from shore into all the immensity of Christ.

But quantity alone is not so important as quality and suitability. The riches of Christ are fully adapted to our need; they are not merely great in themselves, but are for us and for our use. His immeasurable riches of power and glory include this, that He is able to put Himself alongside us and bear our burdens with us in His own adaptable power.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for

your sakes he became poor, that ye through his poverty might be rich." "He became poor." There was nothing of poverty belonging to Him, but His object was to enrich us, and for our sakes and because of our needs He became poor that we "might receive abundance of His bounty." Nay, "that we might be rich"! Rich we are in Christ Jesus, "heirs of God and joint-heirs with Christ," enjoying in the present time the wealth of spiritual blessing in Him that enlarges our lives; and as that joy enriches our daily living we realize more and more keenly that it all comes through His descent for us into poverty and shame. And this is grace! "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:6, 7).

"According to" is a kind of measuring word belonging to God's vocabulary. We measure the life of different animals by days, by weeks, or even by years. But we have a different standard of measurement for men. We measure man's life by decades, and God has a still larger standard; this word "according to" indicates the standard of God's measurement. Thus we have "forgiveness of sins according to the riches of his grace." He is measuring His love and mercy and forgiveness by an enormous standard, even according to "the riches of his grace"!

Again in Ephesians 2:7 the God-sent apostle is seen straining all previous concepts in an effort to set forth Christ's abundant, outstretching, immeasurable wealth of grace.

Some schools are maintained by a grant on condition that in time they become self-supporting. But God has never planned that man should be self-supporting—that may be necessary on earth, but not for those who are in Christ. There is no "diminishing grant" in God's scheme of redeeming love to men. Day by day as the strain increases, He not only gives grace, but "He giveth more grace."

As well as the riches of His grace, there are the riches of glory (Eph. 3:16), that you may be strengthened "according to the riches of his glory"! Just what Christ's riches in glory mean I do not know, whether the glory of His essential personality, or the glory given to Him as the victorious Captain of our Salvation, but, oh, the depths of the riches of His glory!

There are riches of God in connection with every phase of His attitude towards man, riches of grace, of wisdom, of glory.

His riches are not only suitable for all our needs, but they are promptly available. And more than that, there are not only the resources and riches of particular attributes of God, but there are the unsearchable riches of Himself. The One who is unsearchable is bestowed upon us as our daily companion—"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." That marvelous Person who is unsearchable, because unlimited, is with you, and He "is able to make all grace abound toward you."—F. A. Steven, in *China's Millions*.

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Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Harry O. Anderson started his eleventh year in evangelism with a campaign in the Memorial Baptist Church, South Pasadena, Calif., Rev. C. C. Rickman, pastor. The attendance was excellent and God blessed His people, and the church was greatly revived.

Duncan McNeill sails on the *Leviathan*, from New York, October 18, for a preaching tour in the British Isles, England, Ireland and Scotland, returning to America early in 1931. He will conduct evangelistic campaigns in New York, New Jersey, Pennsylvania, and Chicago, when he returns in the spring of next year.

F. E. Rueckert has concluded his work as president of the Illinois Conference, Methodist Protestant Church, in which office he has served for three years, and has returned to the interdenominational evangelistic field. He recently conducted meetings in Osceola, Ia., where I. S. Caldwell serves as pastor.

The Howard S. Williams Party conducted a union tabernacle meeting in Belton, Tex., during the later part of September. More than 600 reconsecrated their lives to the service of God. Robert G. Fraser and wife, of Greenville, Tex., are associated with Mr. Williams. Their next meeting was in Mart, Tex., October 12 to November 3.

R. I. Humberd gave his Bible chart lectures on great themes of the Bible at the First Brethren Church, Garwin, Ia., the first of September. It was a time of great rejoicing as conversions and reconsecrations were multiplied. Rev. Alvin Moyer is pastor of this church, and his concern for the spiritual life of his people was a direct cause of such a profitable meeting.

John C. Cowell, Jr., of Fayetteville, N. C., has recently closed a two weeks tent meeting in Kenly, N. C., and reports that a hundred or more were saved and forty-eight added to the various churches. Four churches co-operated in the campaign, which was held under a large tent. The morning services were devoted to the discussion of Scripture doctrine, while the night services were evangelistic. The second Monday morning of the meeting, C. E. Putnam, of the Moody Bible Institute, gave his lecture on "Did Moses Know?" Mr. Putnam came over from Goldsboro, N. C., where he was conducting a meeting in the Free Will Baptist Church. This was Mr. Cowell's eleventh meeting this year.

Dr. James Rayburn and party opened a tabernacle campaign in Chickasha, Okla., September 7. All the Protestant churches of the city co-operated. Rev. Orr A. Cheek is the director of the music with Dr. Rayburn this season. Miss Doris Riley, of Oklahoma City, is pianist and women's worker.

E. A. Petroff and Carroll C. Elsey began their sixth year together in Henryetta, Okla., October 5. From there they went to Perry, Okla., and Wathena, Kan. They had two great meetings in Arkansas and four in Oklahoma during the summer. The Lord graciously blessed and saved many in the summer tent campaigns.

Guy W. Green held special meetings during the first two weeks of September, in the First Presbyterian Church of Artesia, N. M., of which J. P. Sinclair is pastor. Eight additions to the church resulted, of which seven were by confession of faith. Mr. Green made twenty-five addresses in Artesia, speaking to the civic clubs, the schools and the men's Bible classes.

Dr. and Mrs. H. P. Dunlop are praising God for the way in which the work has opened up this season. After a single church meeting in Weatherford, Okla., a call came for a union meeting to be held from October 28 to November 16. Dr. and Mrs. Dunlop were in meetings in Wildwood, N. J., from October 12-26.

Mancie C. Montgomery, during the last half of August and the first part of September, was engaged in revival meetings in Mt. Zion, Phillips Chapel, and the Tabernacle of the Free Will Baptist Church of Tuscaloosa County, Ala. The sessions lasted one week in each place. There were twenty-three baptized and twenty-eight additions to the churches. Large crowds attended, and much interest was manifested. Mr. Montgomery says that a real revival is sweeping through the Northport section of Alabama. The next meetings were held at Mt. Hebron Missionary Baptist Church of this county. Mr. Montgomery asks for prayer for God's guidance and blessing on the work.

Myron E. Taylor, of Upland, Ind., assisted by Arthur B. Dahl, of Lyle, Minn., has just closed a very busy and fruitful year. They have held eleven campaigns during the year, and are starting the season with a union tent campaign at Glenwood City, Wis. Their tent engagement at Canton, Wis., was brought to an abrupt end on the evening of July 27 by the terrific storm which swept through northern Wisconsin. The tent was almost completely demolished, but as the storm occurred before the main crowd of the evening had gathered, no one was injured. They began a campaign in the Grace Norwegian-Danish Methodist Church of Milwaukee, Wis., on October 5, which will be followed by an engagement in the Arlington Hill Methodist Church of St. Paul, Minn., on November 2.

The Colegroves closed their summer tent meetings on September 21 with campaigns in Lansing and Pontiac, Mich., and Elkhart, Ind. The season was blessed of God both in the large number of people who attended the services and those who confessed the Lord. The tent has a seating capacity of much over a thousand. They continued their work with meetings in the Opera House at Armaida, Mich., on October 5.

The Whiteside-Leonard Party have entered their twentieth year of evangelism, since graduating in 1910 from Moody Bible Institute. The Lord has opened doors for their labors. They conducted three summer campaigns in Trowbridge, Listowel, and Grand Valley, Ont., and their fall work commenced on the second Sunday in September in Arkona, Ont. They began meetings in Courtright, Ont., October 5, which will last until November 9. Mr. Leonard writes, "We covet the prayers of God's people in this all important work of rescuing the perishing and reviving the Church."

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THE GOSPEL MINISTER
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H. Evan McKinley, evangelist of the McKinley Trio, began his fall work in Acton, Ind., on September 28. From there he went to the Bethlehem Baptist Church, Philadelphia, Pa., and later to Alexandria, Ky. Following the Alexandria meeting Mr. McKinley will go to Peoria, Ill., to conduct a revival.

The Vom Bruch Evangelistic Party began their season's work in a large tent at Riverside, Calif. The meetings were sponsored by the First Baptist Church of which W. W. Catherwood is pastor. Following this engagement the party went to the Hoover Street Baptist Tabernacle in Los Angeles for the month of November. Walter R. MacDonald is song leader and Jimmie Davis, pianist.

Dr. Mordecai Fowley Ham and his team of workers were kept busy through the entire summer in meetings held in Nashville, Tenn., Waxahachie, Tex., and Sparta, Tenn. The autumn work was begun in Greenville, Tenn., September 10, in a community-wide campaign. The sessions were held in a large warehouse almost in the center of the town which was donated for this purpose. William J. Ramsey, who led the singing for Mr. Ham for sixteen years prior to the time when Mr. Ham became pastor of the First Baptist Church of Oklahoma City, is now back with the Ham party. Rawley Tredway is pianist and secretary, and Earl S. Rodgers is campaign director and manager. Rev. S. J. T. Williams, who was formerly business manager for Dr. Will Hogg, is Mr. Ham's personal advance representative. Mr. Ham solicits the prayers of all evangelists, prayer leagues, and praying people for the work.

The First Annual National Convention of Evangelists and Christian Workers will be held January 3-10 inclusive in Moody Memorial Church, Chicago. While this convention is sponsored by the directors of the Interdenominational Association of Evangelists of Winona Lake, Ind., other evangelistic associations will be asked to unite. The morning sessions will be for evangelists and Christian workers, and will be devoted to devotional services and the problems of evangelism. A different evangelist will speak each afternoon and evening at the popular sessions, and all evangelists and workers will be seated upon the platform. The nightly "Singspiration" by a mass chorus of evangelistic singers will be one of the attractive features of the convention. It is the aim of the association on both Sundays to place preachers, singers and workers in the pulpits of the city for churches so requesting.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. S. Edward Long conducted a Bible conference in Wichita, Kan., Sept. 21-28. The conference was commented on as "A week full of wonderful messages." Eight churches co-operated in the work. Mr. Loren G. Jones and his wife who assisted Dr. Long were busily engaged during the week before the Bible conference in singing in the various churches in the city and before many organizations. During October Mr. Jones was engaged in visiting several churches in Oklahoma

which have expressed a desire for conferences.

Rev. Gideon F. Higginbotham was the evangelist in a series of meetings, in the First Baptist Church of Baker, Ore., which closed on Oct. 5.

Rev. James A. Sutherland held an eight-day meeting in San Jose, Calif., in the Grace Baptist Church of which Rev. C. S. Knight is pastor. On the 14th of September he began evangelistic meetings in the First Methodist Church of Kennewick, Wash., of which Rev. F. N. Morton is pastor. These meetings continued until Oct. 5.

W. W. Shannon began meetings on Sept. 28 in the First Baptist Church of Austin, Minn., of which Rev. H. G. Hamilton is pastor. These meetings closed on Oct. 19.

Dr. Chas. R. Scafe conducted a two weeks Bible conference in the Fourth Presbyterian Church of Spokane, Wash., Sept. 14-28, with blessed results.

C. E. Putnam reports a meeting in the Freewill Baptist Church of Goldsboro, N. C., Sept. 3-21, of which Rev. R. E. Tripp is pastor.

Dr. Henry Ostrom was the speaker in a Bible conference in Hammond, La., from Sept. 17-28. These meetings were held in the auditorium of the East Side School and were under the auspices of the Ministerial Association of the city.

H. M. Lintz was the evangelist in the Silver Creek Evangelical Church of Minden, Ia., Sept. 7-21, Rev. P. L. Davis, pastor. There were 17 who professed conversion and 20 restorations, as well as 100 consecrations, 25 of whom promised full time service. On Sept. 28 Mr. Lintz opened meetings in LeMars, Ia., which closed Oct. 12.

Conferences are scheduled for: Birmingham, Ala., Nov. 9-16, in the Highland Avenue Presbyterian Church. Dr. Wm. Ray Dobyns, Dr. James M. Gray and Dr. H. A. Ironside will be among those who will address the meetings; in the First Presbyterian Church of Chattanooga, Tenn., Nov. 16-23, the speakers will be Dr. Albert Sydney Johnson, Dr. James M. Gray and Dr. H. A. Ironside; in Tulsa, Okla., in the First Methodist Episcopal Church, Rev. I. M. Hargett, D.D., sponsored by the Laymen's Association, as well as the Ministerial Association of the city, from Nov. 30 to Dec. 7.

FUTURE ENGAGEMENTS

Harry O. Anderson Party—Nov. 2-24, Fullerton, Calif.; Nov. 30-Dec. 14, Fresno, Calif.; Jan. 4-10, Chicago, Ill.; Feb. 1-15, Pomona, Calif.; Feb. 22-Mar. 9, Los Angeles, Calif.; Mar. 15-25, Oregon City, Ore.

Orr A. Cheek—Oct. 12-Nov. 9, Holton, Kan.; Nov. 16 to Dec. 14, Duncan, Okla.

Dr. and Mrs. H. P. Dunlop—Oct. 1-15, St. Louis, Mo.

Homer W. Grimes—November, Claremont, N. H.; December, Milan, Mich.; January, Concord, N. H.; February, Rutland, Vt.

Gipsy Smith-McKee Party—Oct. 12-Nov. 2, Alexandria, La.; Nov. 9-30, Coshocton, Ohio.

Duncan McNeil—October, Minneapolis, Minn.

W. E. Pietsch—Nov. 16-23, St. Louis; December, Los Angeles; January, Shafter, Calif.; February and March, Los Angeles; April, Montreal and New York.

Harry Vom Bruch—November-December, Los Angeles; January, Chicago, Ill.; Long Beach, Calif.; February, Glendale, Calif.; March, Los Angeles, Calif.

Howard S. Williams—October, Taylor, Texas; T. A. Woods—October-December, Ottawa, Ont.; January, Lynn, Ont.

Paul W. White—September (Union), Hereford, Texas; October, Crisfield, Md.; November, Cecilton, Md.; December, Nappanee, Ind.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

Handbook for Daily Vacation Bible Schools, by John H. Greening.

A very brief manual of the program and curriculum for a two or three weeks session of the Daily Vacation Bible School. It is planned for small schools or groups where a common age will make it possible to use a single program. The appendix includes songs that are to be used, illustrated stories, daily texts, games, and suggestions for handwork.

45 pages. 9x6 inches. Union Gospel Press, Cleveland, Ohio. 30 cents.

C. H. B.

A Modern Pilgrim's Progress, by Rev. DeWitt Lincoln Pelton, D.D.

The rector of St. James' Church, Fordham, New York City, availed himself of the tercentenary of the birth of John Bunyan, author of "The Immortal Allegory," *The Pilgrim's Progress*, to utilize the gripping themes of the ancient book as subjects for cogent, suggestive addresses to his congregation. Modern issues, snares, devices of Satan, and intellectual and spiritual tendencies, were dealt with helpfully and faithfully in the light of the truth that Bunyan had applied to the conditions of his own day. The gospel is preached in this book of twelve brief addresses.

136 pages. 7 $\frac{1}{2}$ x5 inches. American Tract Society, New York. \$1.50.

W. M. R.

I. Lilius Trotter, by Blanche A. F. Pigott.

A chronicle of forty years' service among the Arabs, Kabyles, and other indigenous people of North Africa, compiled by a comrade from Miss Trotter's letters, journals, and reports.

The heroine, who was John Ruskin's most talented pupil, brought to her work among the Moslems rare artistic and literary gifts, which proved useful all along, but particularly in later years in preparing illuminated Christian literature for their Sufi mystics. She saw everything with the eye of an artist and painted her word pictures with the sweep of sublimity, and her undaunted spirit was saturated with a sense of the presence of God, which frequently broke through her writings in flashes like this—"When God is going to do something wonderful, He begins with a difficulty. If it is going to be something very wonderful, He begins with an impossibility."

245 pages. 7 $\frac{1}{2}$ x5 $\frac{1}{4}$ inches. Marshall, Morgan & Scott, Ltd., London and Edinburgh. \$1.75.

J. R. R.

The Reformation, Catholicism, and Freedom, by J. W. Poynter.

An historical study of Roman Catholicism in the British Isles, by a former adherent whose conspicuous fairness and tolerance are commended in the Preface by Bishop Headlam. The breach with Rome by Henry VIII is shown to have been only the inevitable culmination of long and gradual revolt, due to a medieval theory of worldwide spiritual domination over governments as well as souls, which the Papacy even today has not abandoned. Harsh penal laws originated in fear of very real danger, and though not excusable, they were less than Catholics would have inflicted if in power. The Church is unchanged, and constitutes a bar to progress by opposing all freedom of thought.

Light is thrown on Irish development, where a Protestant minority in dread of outrage unintentionally brought it about, and strengthened the priesthood where formerly the pope had little acceptance, the struggle being more racial than religious. The resulting dispersion of Irishmen is the principal reason for the spread of Catholicism in English-speaking lands the world over. Many writers both Catholic and Protestant are quoted to support the argument.

224 pages. 7 $\frac{1}{2}$ x5 inches. Macmillan Company, New York. \$2.40. H. E. S.

Life in the Middle Ages, by G. G. Coulton, Litt.D., F.B.A.

This fourth volume of the author's anthology contains 121 selected documents which he has translated and annotated to show us the characters and activities of monks, friars, and nuns in that era, with a dozen illustrations. These original sources are probably not duplicated anywhere else in English, and cast a flood of light on those of whom most readers know so little. They help our understanding of the darkness and the obstacles that well nigh defeated the Christian faith and necessitated the Reformation.

410 pages. 7 $\frac{1}{2}$ x5 inches. Macmillan Company, New York. \$4.00. H. E. S.

G. Campbell Morgan, the Man and His Ministry, by John Harries.

The author describes himself as a compiler only, Dr. Morgan himself being the real author, and he frankly avows that his attitude is "one of sympathetic admiration for a splendid preacher and a remarkable personality." We are glad that he takes this attitude, as we agree with him that the "psychological analysis" kind of biography is badly overdone.

The work is executed in three parts, designated as "First Fruits," "In Labors Abundant," and "Traits and Trends," with a prologue, epilogue, and index. There are five illustrations, consisting of personal and family photographs and one of the interior of Westminster Chapel, London, the scene of Dr. Morgan's greatest pastoral work.

We wish we had space to do justice to this compilation, if it is to be called such, for if we may be the judge, its subject is more than a "splendid" preacher, he is the most outstanding preacher that this country has heard—we are not now speaking of him either as an evangelist or a Bible teacher, though both gifts are his in a marked degree—but the most outstanding preacher that this country has heard during the past thirty years. We have personally known him all that time, and have listened to him again and again.

And what is more, he does not owe his standing as a preacher to college, university, or seminary, none of which he ever attended as a student, but to his inherited gifts, his diligent study and the endowment of the Holy Ghost. We well remember his first appearance on the Northfield platform in 1896, and his address, "The Hidden Years at Nazareth." We knew how D. L. Moody's heart was knit to him then, and we recall with vividness his last ministry with Mr. Moody in Chicago, before the latter left for Kansas City where his own ministry ended.

As this too brief notice will be read by many ministers and pastors, we call special attention to the epilogue of the book being part of an address to seminary students, in which Dr. Morgan bears this testimony:

"I am told sometimes today that if a man is to be successful in preaching, he must catch the spirit of the age. No! Our business is not to catch it. Our business is to know it and correct it. . . . I never found an hour when I had to go anywhere except to my Bible to find the message for such an hour. . . . But if a local situation occurs, and a man thinks he ought to preach on it, and desires to preach on a text from the Bible, God help him if he goes to the concordance to find out what to say! There must be familiarity. *We must live in the literature all the time if we are to be ready when the special occasion arises* (italics ours)."

Facts prove that Dr. Morgan has done this, and we wish it were true of more of his contemporaries.

245 pages. 8 $\frac{1}{4}$ x5 $\frac{1}{4}$ inches. Fleming H. Revell Company, Chicago and New York. \$2.50.

Oxford Self-pronouncing Bible.

Most readers are familiar with the Oxford Bibles, so it is only necessary to point out that in this latest edition the references have been completely revised and a chain reference system introduced, which enables the student to follow out any subject from one end of the Bible to the other. The marginal readings, of which there are a very large number, are also an added feature. They embody the latest and most accurate results of scholarship based on the reading of the best manuscripts. The authorized text, including twenty maps, is printed from entirely new, large, black-faced type, and is bound in French Morocco. Indian paper editions can be secured at slightly higher prices.

7 $\frac{1}{4}$ x5 $\frac{1}{4}$ inches. Oxford University Press, New York. \$5.25. C. H. B.

India Looks to Her Future, by Oscar MacMillan Buck.

The author is professor of missions and comparative religions in Drew Theological Seminary. This recent book of his bears rich fruits of many years of missionary service in India, in which land and service his parents preceded him. The contents embrace a discussion of The Motherland, New Interests, Divisions, Religious Achievement, The Indian Home, and India and the West—and Christ. Its value is enhanced by a suitable reading list and index.

214 pages. 7 $\frac{1}{4}$ x5 $\frac{1}{4}$ inches. The Friendship Press, New York. Cloth \$1.00; paper 60 cents.

J. R. R.

Nature and Religion, by Charles H. Tyndall.

Interesting and mysterious things lie all about us, and in the knowledge of these marvels we are destined not only to have a greater concern for the commonplace things of life, but also to have a larger assurance of the hand of God in the work of creation. Dr. Tyndall makes large use of modern astronomical and chemical knowledge, and this illustrative material will be found usable and valuable by all preachers who seek to supplement revealed theology with natural theology. Each chapter concludes with a long list of questions, which serve not only to sum up the instruction but also to stimulate thought.

275 pages. 7 $\frac{1}{2}$ x5 inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

C. H. B.

Quiet Talks on the Bible Story, by S. D. Gordon.

The many friends of this author, whose works have been so widely used of God, will welcome his latest book, *Quiet Talks on the Bible Story*. With his quaint and inimitable style he touches on how we got our Bible, and then unfolds its content under the heading, "The Story the Bible Tells." It vibrates with the same fervor as *Quiet Talks on Prayer*, *Quiet Talks on Power*, etc.

It was a joy to read Dr. Gordon's special ringing testimony to every fundamental of the Christian faith in answer to some who have wondered where he stood.

224 pages. 7 $\frac{1}{4}$ x4 $\frac{1}{4}$ inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

W. T. J.

A Brief Survey of Scripture, by Frank E. Gaeblein, A.M.

In this small volume, intended especially for young people who have had comparatively little Bible study, the author gives a concise presentation of the entire Scriptures. It should, however, prove valuable to any Bible study group. The method and plan of the author has been to divide the Bible into five separate groups which he terms Pentateuchs, four of which are found in the Old and one in the New Testament. The contents of each book in the Bible is characterized by a key word, such as, Joshua—"Conquest"; Hosea—"Unfaithful Israel." It should not be difficult for any one to gain a working knowledge of the Bible by following the helpful suggestions given in this book.

90 pages. 7 $\frac{1}{2}$ x5 inches. Publication Office "Our Hope," New York. 75 cents.

D. A. N.

The Stewardship Life, by Karl Kretzschmar.

The periodical drives for funds in church work, especially if necessitated by deficits in the treasures of the church, are mere makeshifts. This valuable treatise on stewardship goes to the very foundations of Christian benevolence by demonstrating that stewardship is only another term for sanctification, and that when the church seeks to build up and stimulate the sanctified life of Christian people the church finances care for themselves.

208 pages. 5½x4 inches. Concordia Publishing House, St. Louis, Mo. \$1.00.

C. H. B.

The Gold under the Grass, by Basil W. Miller.

Here is a book that depicts the "advantage of disadvantage" and inspires its reader to overcome manfully the trials and difficulties in life. The author appeals to the inspiration of the heroes of the Church, the princes of the pulpit, and the men of the day who have achieved large accomplishments through persevering and often-times painful effort. A book that will bring help and encouragement to every plodder who is endeavoring by overcoming obstacles to make the most of his opportunities.

230 pages. 7¾x4¼ inches. Cokesbury Press, Nashville, Tenn. \$1.00. C. H. B.

The World's Best Religious Quotations, compiled by James Gilchrist Lawson.

This industrious compiler has added another to his already long list of worthy compilations. For the speaker or writer who values epigrams and terse utterances, this book will amply justify its being. It does not differ greatly from various other compilations that we have seen, except that many ministers, evangelists, and religious writers of a more recent day are quoted. The indexing is excellent—a full index at the front is followed by an alphabetical arrangement of matter, with page topics appearing at the upper margin to readily catch the eye.

192 pages. 8¾x5½ inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

W. M. R.

Life Problems, by J. Brad Craig.

The teacher of Christian education, or the pastor dealing with young people of the junior high school age, will welcome these three volumes. They provide excellent lessons for the Week Day Church School. Here is a teachers' manual, giving plain directions for instructing this interesting period of life. There are three advancing stages in the three volumes.

Volume I sets the pupil free who desires to understand his own experiences, and at the same time leads him to establish sound convictions and spiritual habits based on the Bible. Upon this foundation the young Christian is led, in Volume II, into understanding God's interest and purpose; while as a final step, in Volume III, he is taught to observe and build on these revelations and experiences as his life develops.

3 volumes, about 225 pages each. 6¾x4¼ inches. Cokesbury Press, Nashville, Tenn. \$1.25 each.

W. T. J.

The Vestryman, by Calvin P. Swank.

This little book will prove a blessing to many a Lutheran pastor, and up-build the spirit of service of the whole church where it is wisely distributed. It is a "Handbook for Church Officers," and can be used by pastors of any denomination who desire to magnify the offices of their helpers, no matter what they are called.

The author is the pastor of a large and influential congregation, whose usefulness is based upon the application of the principles and instruction found in this book. Each incoming official might well receive a copy for his instruction and inspiration as he seeks to magnify his office.

140 pages. 6x4½ inches. Lutheran Publication House, Philadelphia. 75 cents.

W. T. J.

The Bible at the Bar, by Rev. W. M. Robertson.

Eleven chapters of virile and convincing arguments for the Christian faith comprise

this book, which is suitable for wide distribution. It is small enough to carry in the pocket, but large enough to convince and inspire any one looking for the truth.

It is the substance of lectures given to the author's congregation in Vancouver, B.C., and elsewhere. His address on the "Disastrous Results of Dethroning Revelation" is especially timely. Those having friends who sincerely wish to retain faith in the "Old Book" may use this as a gift book.

150 pages. 7¾x5 inches. Shears and Company, Ltd., Vancouver, Canada. 75 cents.

W. T. J.

The House of Friendship, by Albert H. Gage.

The author is already known from his texts on the Sunday School and the Vacation School, and his helpful instruction in *Evangelism of Youth*. His latest work is a study of church organization and methods, the title suggesting that it is only the friendly church that will win workers as well as souls. Readers will not only appreciate the prevailing note of fellowship, but also of personal evangelism which Dr. Gage has stressed in all of his writings. A helpful book for both the pulpit and the pew.

128 pages. 7¾x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

Poems, by John Masefield.

This new edition in a single volume of Masefield's collected poetry will be valued by all who desire to examine at leisure the new Poet Laureate's work. The book is well printed with wide margins, yet is not too bulky for easy reading. His Introduction awakens interest, dividing English poets into two classes, seeking either greater elaboration of art or greater closeness to reality. Evidently he ranks himself with the latter, aiming to afford pleasure to the masses rather than simply the elect who specialize in culture.

438 pages. 8x5½ inches. Macmillan Company, New York. \$5.00. H. E. S.

Cardinal Characters of the New Testament, by Lawrence Otto Lineberger.

In our day one might question any further multiplication of works dealing with Bible men and women. The author, however, justifies himself by giving to us a fresh and intensely human portrayal of twelve outstanding men of the Bible. The book is not a commentary, nor is it exegesis in nature, yet every page seems to vibrate with life and spiritual significance. This is what particularly commends it to the reader. Mr. Lineberger evinces wide reading and thorough research, acknowledging his indebtedness to more than thirty able works on the subject.

230 pages. 7¾x5¼ inches. Dorrance and Company, Philadelphia. \$2.00.

J. A. V. G.

Evangelism and Christian Experience, by John S. Stamm, Ph.M., M.A., D.D.

This book has been written by one who believes in evangelism as taught in the Bible. The author is a true lover of men. His illustrations are apt and his addresses throb with the conviction that the greatest need of the church is a conservative plan of evangelism. This book will be hailed with delight by pastors and teachers who are seeking plans and help in carrying on this great mission of our Master through the medium of evangelism.

321 pages. 8x5½ inches. The Evangelical Press, Publishers, Cleveland and Harrisburg. \$2.00.

A. H. L.

The Story of John the Beloved Disciple, as Told by Himself, by Edward Leigh Pell.

The author has been a voluminous writer, a long list of books on biblical and doctrinal themes being already to his credit. He has prepared several books seeking to put into narrative form the story of various Bible characters, as told by themselves. One would think it a delicate matter to have John the beloved disciple tell his own

story in colloquial terms. This, however, he is made to do with a degree of reverence and sympathy that indicates the sincerity of the author in performing his task.

64 pages. 7¾x5 inches. Fleming H. Revell Company, Chicago and New York. 60 cents.

W. M. R.

The Hope of the Future, by W. Bell Dawson, M.A., Dr.Sc.

The author is a Bible student as well as a scientist. He shows real scientific thoroughness of investigation, hence his conclusions are not superficial but satisfactory. For him the Bible prediction of a future event is a "declaration on the part of God of what He intends to do." This is so much more scriptural than the modernistic denial *in toto* of predictive prophecy. Even the scientists are able to predict the coming of certain future events and believe that "if we only have a complete knowledge of all conditions and causes, we can foretell the result. This is important to remember when the prophecies of Scripture are challenged; because when God has a perfect knowledge of the thoughts and intents in the hearts of men, He can foresee and foretell what the outcome will be." Moreover, He also knows just what He Himself is going to do about it. The object of the book is to interest those who have not given much attention to the study of our Lord's return and care has been taken to avoid interpretations of prophecy which are at all controversial.

47 pages. 6¾x4 inches. Marshall, Morgan and Scott, Ltd., London. 20 cents.

G. S.

The Art of Jesus as a Teacher, by Charles Francis McKoy.

Writings that emphasize and enlarge upon the teaching ministry of our Lord make profitable study. The fact that sixty out of the ninety times our Lord was addressed He was called Teacher, suggests not only the general recognition that was accorded Him, but the pedagogical profit to be derived by those who have been commissioned to follow in His footsteps.

As the book is prepared in the form of a thesis, it exhibits an exhaustive research and scholarly presentation of the subject. In this there is not only treated our Lord's use of the principles of modern pedagogy and psychology, His use of the question, and His marvelous points of contact, but the evidence of His training in the supervision of His disciples.

Unfortunately the writer fails to give positive testimony to His acceptance of our Lord's infallibility, and this deprives the reader of the very best argument for accepting His leadership.

185 pages. 7¾x5½ inches. Judson Press, Philadelphia. \$1.50. C. H. B.

Worship in the Sunday School, by A. W. Martin.

Now that there is a more general recognition that worship and expression are important phases of Christian education, it is appropriate that a text of this character be prepared, especially for workers in small Sunday Schools. The lack of reverence and respect for sacred things, so prevalent among Protestants, to a large extent is due to neglect of instruction and preparation for worship. Worship services do not just happen; somebody must plan for them in advance. The study of this helpful text makes it apparent that superintendent and teacher must organize and instruct their forces if the Sunday School is to have a well planned and helpful worship service every Sunday.

164 pages. 7¾x4¾ inches. Cokesbury Press, Nashville, Tenn. 75 cents.

C. H. R.

Venice and Its Art, by H. H. Powers, Ph.D.

This long awaited volume, choice in text, more than a hundred reproductions of renowned pictures, and quality of printer's work, will rejoice all who know Venice or love the fine arts. Through years of study abroad and his previous books of this type, the author is amply qualified to interpret

(Continued on page 164)

Moody Bible Institute of Chicago

William M. Runyan

MILWAUKEE TEACHER TRAINING CLASS

Rev. Kenneth S. Wuest, of the Institute Faculty, has accepted an invitation to conduct an interdenominational Teacher Training class in Milwaukee, Wis., on alternate Saturdays during October, November, and December. The work was taken up on invitation of the Garfield Baptist Church, Rev. Fred W. Kamm, pastor. Promotion work has been done by this church through newspapers and contacts with fifty city churches of various denominations. Seventy were in attendance at the first session, October 4, and registrations are expected to increase in number. A synthetic study of the Pentateuch and Historical books of the Bible is being presented. Six sessions of two class periods each make up the course.

MR. LEAMAN IN GREAT BRITAIN

Our Institute Host, A. H. Leaman, was granted an extended vacation last summer, and spent it in the British Isles. From his report to the President of the Institute, we glean the following:

"Here are some of the missions I visited:

"Billings Gate, located on the Thames, amidst the fish industry of London. I spoke to an audience of average size, in which two individuals remembered Moody and Sankey on one of their tours of Great Britain.

"Tower Hamlets Mission, founded by the son of a brewer, where I had the privilege of speaking to 2,000 on a Sunday evening.

"The Car-rubber's Close Mission in Edinburgh, where I played the organ that Mr. Sankey used when singing 'The Ninety and Nine' for the first time. This work was established by Mr. Moody many years ago.

"I attended four open-air meetings, and went with the workers into the hospitals and other institutions, studying their methods and the spirit in which they did their work.

"While in Glasgow I spoke in Seamen's Hall to about 250, at a Monday night service.

"One Sunday morning I spoke to more than a thousand at Tent Hall, where for fifty-four years they have been giving a free breakfast. This work was begun by Mr. Moody.

"On Thursday of the same week I spoke at Bethany Hall to about 600. I feel I have learned a great deal in the line of methods that will help the city missions with which we are in touch through our student body.

"I had the privilege also of addressing a number of ministerial meetings, the largest at the Aldersgate Street Y. M. C. A., London. Dr. Thomas Cochrane, of the 'World Dominion,' presided, and many ministers were in attendance. My message was a plea for evangelism.

"I must tell you of the delightful fellowship I had with Rev. Samuel Chadwick,

D.D., president of Cliff College at Sheffield, England. I gave two lectures in connection with the regular school curriculum, and two lectures at informal gatherings. Dr. Chadwick has been instrumental in sending a number of students to the Moody Bible Institute.

"It was my privilege to organize five auxiliaries of our Alumni Association in England and Scotland, and to interest several young people in our Correspondence School.

"I met our former students, Walter Main and Ralph Turnbull, who are taking a share of Dr. Scroggie's work in Edinburgh. Mr. Main is proving himself a very efficient evangelist, and Mr. Turnbull is a successful Bible teacher, taking Dr. Scroggie's Bible class for a month at a time.

"There is a great hunger in the hearts of many of these young pastors and young Christians for true Christian fellowship and Bible evangelism.

"Mr. Thomas Lockyer, of Southampton, urged that the Moody Bible Institute come with its spiritual warmth to help revive the Church over there."

REV. ALLEN N. CAMERON, '91

We were made happy a few weeks ago to learn that Mr. Cameron had escaped harm in the communistic attack on Changsha, China, the rumor having previously reached us that he had been slain. His life has been one of great bravery and sacrifice, built on his faith in our Lord Jesus Christ as evidenced by his work in China, covering a period of nearly forty years. He and his wife, formerly Miss Jennie Williams, of Kansas City, worked together in the establishment and maintenance of an orphanage of castaway girl babies. He also maintained a

printing press by means of which he has distributed tens of thousands of gospel tracts. Recently when danger threatened his work, he refused to leave the orphans to the horrors of communistic invasion. We quote from his letter, dated August 9, addressed to the Galilee Baptist Church of Denver, Colo., which he represents in China:

"Praise God for another great deliverance, this time from an army of 6,000 to 20,000 Reds or Communists, who overcame the small army sent against them and came in like a vile flood on the city Sunday night, the twenty-seventh of July. We had warnings, but I felt my duty and work were here with the children, and events have justified this, though I suppose some will call me rash and foolhardy.

"Having been through the rice riots and anti-foreign burnings of twenty years ago here, and having seen God's great supply and deliverance, we had more courage to face even such a terror as this, but really I do hope and pray that it may not be mine again in China. It is awful to have a city with no police, no law, and robbers, cut-throats, and all the vile characters flooding everything around you, and not knowing any day or hour when your turn will come. God supplied us, as before, wonderfully with rice, then with a boat, then with His Word, especially Psalm 140 and Mark, first chapter, this time, and kept the Reds away from our door or vicinity almost the entire nine days.

"We ran short of money, owing to thieves coming over the wall and taking my last \$9.00 and \$10.00 I borrowed from helpers. They demanded \$500 and later \$50, but saw our poor houses and the almost worn out Chinese clothes and bare feet, and left us as they came—over the wall. We heard Red soldiers captured them somewhere outside and killed the four but do not know if this is true.

"But we could buy nothing, so rested in God. Then as soon as the relief came, a teacher dropped in to see me, a young man of only twenty or twenty-one, and he handed me \$4.00 as a loan,



A Group of Christian Workers at Cliff College. Seated (left to right): Harry Davis, '27; Dr. Samuel Chadwick; Dr. Crane, Wesleyan Pastor from Australia; Mr. Leaman, of M. B. I.

and said the New Testament I lately gave him was all he now had.

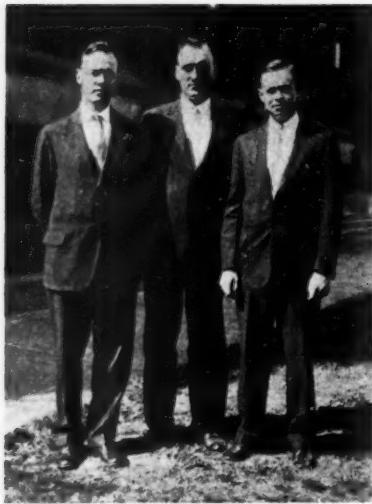
"Then Dr. Eitel, a German, arrived from the gunboat and loaned us \$50, so I gave him a check on Shanghai, and we go on as ever, in His love, care and protection, and counting on your *prayers* all the time.

"Yours till He comes,
"ALLEN N. C."

STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

A. W. Sewall '27, pastor of the Leaf Mountain Mission Church near Vining, Minn., reports that God is blessing the work. The attendance is good both morning and evening, and the church is rich in musical talent, with a choir of twenty voices, a men's quartet, and soloists.



M. B. I. Men Serving the American Sunday School Union. Left to right: Warren M. Cleveland, Norman E. McCrary, and Roma L. Twist.

Norman E. McCrary '22, Edmund, Wis.; Warren M. Cleveland '20, Monticello, Ill., and Roma L. Twist '29, Antigo, Wis., are engaged in home mission work for the American Sunday School Union, each covering a field of from eight to ten counties. They organize Sunday Schools in rural districts, hold Daily Vacation Bible Schools, and otherwise serve the spiritual interests of their respective fields.

Rev. John Calvin Leonard '12, is making full proof of his ministry in the North Presbyterian Church, St. Louis, Mo., the pastorate of which he assumed at a formal installation service on June 19. He was called to this field from a fruitful pastorate at the J. Addison Henry Memorial Church, of Philadelphia. *The Presbyterian* reports:

"Dr. Leonard served as president of the Philadelphia Ministers' Association, also as a member of the Business Committee of Presbytery, was a commissioner to Synod twice, and to the General Assembly at St. Paul. The mort-

gage on the Church was also reduced from more than \$30,000 to \$14,000. The North Church, to which he has gone in St. Louis, is one of the older and historic churches of that city, being almost one hundred years old. Dr. Leonard says he has accepted this call as a challenge to one of the great parishes of the denomination."

Herbert H. Janetzki '26, Melbourne, Victoria, Australia, writes, "You will rejoice to hear of a wonderful movement of God among the young people here. Hundreds were converted to Christ through the Christian Endeavor movement. Young Christians everywhere are afame for Christ. We also, an organization known as the Evangelization Society, praise God for some 400 decisions during the past year."

Rev. A. E. Moore '20, is entering upon the third year of a pastorate with the First United Brethren Church, Woodward, Okla. He organized this work two years ago and has seen it grow to a membership of 251, with a Sunday School having an average attendance of 264 for the past year. Many souls have been saved, and a spirit of spiritual conquest and victory prevails.

Rev. Louis C. Stump '10, has accepted the pastorate of the St. Andrew's Presbyterian Church, U. S., 4216 West Lexington Ave., St. Louis, Mo. The church is vitally evangelistic, situated in a rapidly growing section of the northwest part of the city, a field of great opportunity. Special prayer is requested for God's blessing upon this church.

V. D. Roberts '19, and Mrs. Roberts (Mary T. Davidson '19), Totora, Bolivia South America, write that they worked for more than a year and a half without seeing a single convert, but that the present outlook is much brighter. Many of the natives are receiving Testaments, reading them, and memorizing Scripture, which is bearing fruit as personal contact is made and the Word expounded to individuals.

George Alexander '11, Albion, Mich., was a guest at the Institute in July.

William Pieffer '04, has closed his work of four and a half years at Mt. Vernon, Ohio, to become pastor of the Hillcrest Baptist Church, of Columbus, Ohio, which he feels offers a field for constructive work, especially in soul-winning and evangelism. Mr. Pieffer desires prayer on the part of the Institute family.

Minor P. Northem '22, and Mrs. Northem '21, of Odessa, Minn., with their daughter, Margaret, were summer visitors at the Institute.

J. David Harrison '24, and Mrs. Harrison (Kathryn B. Kuhn '24), write of deliverances from sickness and various dangers by divine intervention. They are on a far frontier, nearly one hundred and fifty miles from Yunnanfu, Yunnan, China, their post office address, and are seeing some heartening victories. "When converts take a stand for the Lord it almost always means persecution. Consequently only those who mean business step out. They burn their objects of worship, and sell their whiskey kegs, and make a clean break. Although we have been among them but four months, we are greatly encouraged."

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Malcolm A. Matheson '23, was installed pastor of the Olivet Institute Church, Chicago, on May 4, thus becoming co-pastor with Dr. Norman B. Barr, who has served this well known institutional work for many years. Mr. Matheson comes to this field from the pastorate of the Kelvyn Park Presbyterian Church, Chicago.



M. B. I. Workers in Poland. Seated (left to right): Jean Rhode Skinner, Laura Miswick. Standing: Moses H. Gitlin.

Moses H. Gitlin '20, writes from Radosc, Poland, where he is in charge of the Radosc Bible Courses, an institution carrying out an extensive program of Bible teaching and welfare work. He attended a recent M.B.I. student reunion attended by Jean Rhode '28, Alberta Skinner '28, Laura Miswick '28, and himself, all of whom are witnessing for Christ in Poland.

Homer Hammontree '12, was a visitor at the Institute August 26. He has been spending the summer at East Northfield, Mass., where for several years he has been director of music at the Bible conferences.

Harry W. Vom Bruch '14, at the annual meeting of the Interdenominational Evangelistic Association at Winona Lake, Ind., on August 20, was made president of the organization. Evangelist Vom Bruch has within the past few months changed his residence from Oak Park, Ill., to Long Beach, Calif.

P. H. Hayley '12, for three years pastor of the Presbyterian Church at Langdon, N. D., has been granted a one-year leave of absence which he will spend in Southern California where his wife has been for several months on account of ill health. The family address will be 284 Wall Street, Ventura, and Mr. Hayley will serve for the year as stated supply for the Monmouth United Presbyterian Church. The North Dakota congregation has responded graciously to the pastor's efforts. As reported by a member in *The Presbyterian*: "A solid and substantial growth in membership has been accomplished, and every activity in the church put on a solid basis. Bible classes have been held each winter, using courses from the Moody Bible Institute, of Chicago. The pastor will be greatly missed as he is a 'man beloved of his people.'" Mrs. Hayley is also a graduate of '12. Her

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speedy return to health will be the desire and prayer of her many friends.

A. F. McFarlan '17, pastor of the Garfield Park Baptist Church, Cleveland, Ohio, and president of the Cleveland Baptist Minister's Union, dedicated a new \$100,000 church plant on June 15, and reports a renewed interest and activity in the work.

Herbert G. Tovey '14, who for ten and a half years was a member of the faculty of the Bible Institute of Los Angeles, has been added to the faculty of the California Christian College, an outstanding Christian institution of the West, where he will be director of glee clubs, teacher of Voice, History of Church Music, and Conducting.

Dr. W. J. Wanless and Mrs. Wanless (Lillian Havens '01) visited the Institute in August. Although retired by the Presbyterian Board after many years of service in India, they asked permission to return and establish a tuberculosis sanitarium there, which the Board granted.

Emil J. Carlson '17, who for six years was pastor of the Baptist Church at Louisburg, Kan., became pastor of the First Baptist Church of Wellsville, Kan., September 1, which offers a field of much spiritual promise.

Harold Cook '26, Rio Caribe, Venezuela, has recently been assigned the responsibility of evangelizing a district where the inhabitants are so separated that meetings in large groups are practically impossible, and individual homes must be visited. With a large territory to cover, accessible only on horseback, the plan is to train native workers and send them into the unreached sections with the gospel story.

Clara A. Mason '09, now serving her third term in the Vizagapatam District, India, writes of a system of Bible study recently adopted for the Christian and village schools, which is bearing rich fruit. She says, "They learn a new verse and Bible story every week. In the Sunday morning service each one repeats the verse and lays his or her offering on the table. An illiterate young woman in Rasapalle recently repeated 105 verses to me."

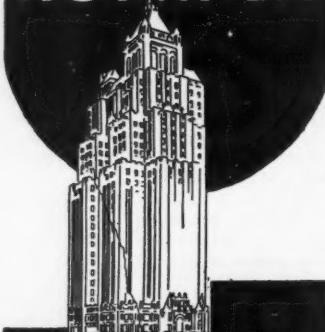
Harriett E. Moore '19, writes from the Women's Union Mission, Caroupoore, U.P., India, that God is blessing the work in the schools for non-Christians in a wonderful way.

M. Helen Biber '21, a field secretary of the Woman's Home Missionary Society of the Methodist Episcopal Church, delivered two daily Bible expositions at the School of Missions, held annually by the Woman's Home and Foreign societies of the church, at Riverside, Ind. The school was in session from July 14 to 20.

Evangelist T. A. Woods '05, Ottawa, Ont., Canada, supplied one of the Ottawa churches during July. Despite summer heat, the vacation mind, and a general election, interest steadily increased, and much spiritual good resulted. Mr. Woods writes, "The further away I am from my years of training in the M.B.I., the more I appreciate what the Lord did for me in that place. The training stands the test of the years."

Though wholly unplanned, a reunion of Institute students was happily experienced at the Methodist Church, Forrest,

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Ind., on one of the summer vacation Sundays. Three Presbyterian ministers, who had been neighborhood boys, had "come back home." They were L. E. Shields '11, Lowell, Mass.; R. W. Achor '14, Oregon City, Ore., and O. B. Ransopher '12, Eldorado, Ark. Each took part in the services of the day. Other former M.B.I. students present were Mabel Gill Shields '12, Delcie M. Shields '12, and Ella Forsythe Achor '13. They rejoiced together for the blessings so richly shared at M.B.I.

Margaret J. Moore '17, reports that the visit of the first aeroplane caused much concern and fear among the natives of the West Nile District, Uganda, Africa. "Some of the natives said it would fall on them, others thought it was God, still others, that it was Satan, and some said the cannibals had arrived. Three or four babies have died since the visit, and it is blamed for these deaths."

Harriet A. Downs '13, Katra, Allahabad, U. P., India, finds the problems attendant upon the administration of a girls' school very acute during the rainy season. The roofs of many buildings leak, and there is no money for repairs or new buildings. In spite of these handicaps the girls remain interested, and continue to come in ever increasing numbers.

George Weppler '29, working under the Africa Inland Mission in Thika Kenya, East Africa, recently sent to Mr. Gaylord an African penny which has an interesting history. Mr. Weppler relates: "Some time ago one of our out-stations failed to comply with church rules and dropped out of fellowship. They continued holding services, and their collections were buried by a tree. In June they again accepted the mission laws and were restored to fellowship. One evening two boys came in with a tin full of money, thus turning over their offerings for years to the mission."

John Kuhn '26, and Mrs. Kuhn (Isobel S. Miller '26) write of having arrived on June 28 at Tali, Yunnan, China, from which place as a center they will do itinerating, and where they will be teaching Bible classes for men and women. Their journey out to this distant inland point was fraught with many perils and adventures in which they had almost miraculous manifestation of the intervention of God on their behalf. They ask for earnest prayer that they may be greatly used of the Spirit in this needy field.

Ivan Allbutt '29, sends a spiritual and victorious message from Kweiyang, Kweichow, China. He has arrived at his destination far inland, having traveled by foot, automobile, and by river steamer on the Yangtze, and he testifies to God's faithfulness in the midst of many perils.

Adolph Franklin Broman '25, was ordained by the Winona Presbytery on September 17. Since leaving the Institute, Mr. Broman has served churches in Minnesota and other places, and has completed his work in Princeton Theological Seminary. He is now entering Westminster Theological Seminary to continue his work for a master's degree in theology. While in school, he will supply churches in the vicinity of Philadelphia.

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Emma V. Christianson '20, bade her friends good-by on September 2, as she started out for her second term of service in India.

W. H. Pike '94, resigned from the faculty of the Bible Institute of Los Angeles in June, and is now dean of the evening department of the Los Angeles Baptist Theological Seminary.

John Hall '08, was early in August reunited with his children, whom he had left at home during his last term of service in Nigeria, Africa. After spending three weeks camping by Lake Simcoe, they took up their residence at 90 Bude Street, Toronto, Ont., Canada, which they intend to make their home during his furlough.

Sofia Tornvall '27, sailed for China, September 18, on the S. S. *Empress of Asia*, for missionary work. Her address is Pingliang, Kansu, China.

Mrs. J. T. Wade (Grace A. Van Duyn '09) writes from Bevier, Ky., that after a pleasant motor trip in Iowa, Illinois and Indiana, they arrived at home to find the manse in ashes. The house was insured, but the furniture, library and other personal possessions not covered by insurance were a total loss. Mrs. Wade reports that their trust is in God and they are going forward in His grace.

Everett Pool '14, has devoted ten years to the pastorate of the Presbyterian Church, Hominy, Okla., seeing the organization grow from a company of forty-seven members to a present membership of three hundred. Mr. Pool attended the Bible conference at Winona Lake, Ind., and enjoyed the fellowship of the M. B. I. Alumni Reunion.

Frank L. Smith '26, who graduated from Wheaton College in 1929, and became pastor of the First Baptist Church, Dale, N. Y., shortly afterward, has this fall sent three young people from his church to the Institute for Christian training. Mrs. Smith was Esther M. Everett '26.

Will H. Kielhorn '25, who served for four and a half years as pastor of the First Presbyterian Church, Golconda, Ill., has accepted a joint call to the Presbyterian Churches at Oxford and Douglas, Wis.

BORN

To Edgar D. Nelson '24, and Mrs. Nelson, a daughter, Ruth Arlene, August 22, Benson, Minn.

To G. E. Vinaroff '14, and Mrs. Vinaroff, a daughter, Betty Joan, September 4, Russell, Kan.

To Raymond Colas and Mrs. Colas (Esther Mantle '24), a son, Ralph Gilbert, August 19, Monessen, Pa.

To Clinton E. Garvin '24, and Mrs. Garvin (Elizabeth Vermeer '23) a son, Paul, September 19 (place not given).

To A. H. Johnson '28, and Mrs. Johnson '27, a son, Andrew Herbert, Jr., Sept. 13 (place not given).

MARRIED

Walter Bruce Stark Davis '29, and Elizabeth Unger '29, August 20, Shamokin, Pa.

George C. Durgan and Ethel Rachel Anthony '28, September 18, Chicago.

Edward W. Morrow '27, and Marguerite T. Ros '25, August 5, Minna, North Nigeria, W. Africa.

AT REST

Mrs. W. D. Herrstrom (Ruth B. Buck '24) departed this life at Akron, Ohio, September 6. "Went peacefully, entered heaven rejoicing, a victorious departure."

STOP US GROWING!

With deep regret we note that official returns show that the city of New York has increased its population by 1,335,315, or 23.8 per cent, since the 1920 census. There are many other mournful details.

Think what it means. Over a million more people to drive motors into our traffic jams, to crowd into our crowded subways, to turn radios into our radio din, to build horrible houses on our lovely suburban meadows. Over a million more people to stamp out more of the city's charm and comfort.

Thirty years ago Manhattan was a likeable and livable place. Even ten years ago the incoming people had not forced us to make room for them by destroying the great mansions on Fifth Avenue. Nor had they compelled us to cover Queens with miles of identical houses even now labeled our future slums. Nor had they led us to concentrate vast populations into topless towers at city centers.

New York doesn't need a "Watch Us Grow" movement. On the contrary, it ought to launch a big "Stop Our Growth" campaign.—*New York Evening Post*.

ANSWERING A FREE THINKER

Some years ago, I was holding a revival meeting in the Clarendon Street Baptist Church, Boston. The widow of the great Pastor A. J. Gordon moved quietly among the congregation during the invitation, inviting men and women to recognize the claims of Christ. "Madam," said a man who thought every thought his own, "I am a free thinker!" To which the distinguished lady replied, "And pray with whose thoughts do you make so free?"—Dr. J. J. Wicker, in *Western Recorder*.

THE OLD CHURCH BELL

The church bell exerts a refining and uplifting influence in any community. The writer will never cease to be grateful for the ringing of the church bells in old Jonesboro (Tenn.), near which ancient town he spent his boyhood days. They rang for worship on Sabbath morning and evening, for weddings and funerals, and tolled their sad requiem for the dead as they were borne to their last resting places. Though living in the country, the bells could be heard out there, inviting all who heard to the gospel feasts, and for the teaching of the Word of God in the Sunday-schools. Any person, young or old, will find it harder to do wrong and easier to do right on the Lord's Day where the church bells faithfully proclaim the fact of God's holy day made and ordained by Him for rest and for worship.—I. G. Murray, Johnson City, Tenn.

RADIO STATION



10840 kilocycles (277.6 meters)

DR. GRAY ON THE AIR

W-M-B-I has much pleasure in announcing a series of five addresses by Dr. Gray, President of the Institute, which will be broadcast on consecutive nights, beginning December 1, at 11:00 P. M. He has been asked to speak upon one of the great themes with which his ministry has in the past been blessed, "The Five Foundation Truths of Christianity."

THE CHRISTIAN AND RADIO

The advent of radio broadcasting has introduced a genuine problem to the Christian home. While there are a few broadcasting stations which are devoted exclusively to the production of sacred programs, and while almost all stations broadcast one or two gospel services during the week, nevertheless, the majority of programs heard over the air are of a distinctly secular character.

This fact obviously presents a new and very real problem to the Christian home, particularly where there are children and young people who make use of the radio receiving set. Many mothers and fathers are today vitally concerned for the finding of a satisfactory solution to this problem, one which will be consistent with Christian testimony as to participation in worldly things, one which will enable them to make use of the radio to the extent of receiving programs such as those broadcast by W-M-B-I.

There are great differences of opinion among Christian people as to this matter. But recently there came to the desk of the director of this department a little pamphlet written by an outstanding Christian leader, in which the radio as an institution was wholly denounced. The writer of the article took the position that the radio, like the motion picture industry and organized worldly amusements, was an instrument of Satan, and even though some good programs were occasionally broadcast, Christian people had no right to become in the least degree identified with this institution as such.

Shortly after the pamphlet above mentioned arrived, another article came to our attention, which was published in a monthly magazine called "Faithful Words," and it seemed so well to express our own position that we are here reproducing it. Under the caption, "The Radio—Its Use and Abuse," it says:

"The usefulness of radio cannot be denied. Like the telephone, the automobile, the electric lamp, and many other modern inventions, the radio can be used in a legitimate way, and it can be used otherwise. It is used properly in the detection of crime, in announcing the distress of disabled ships, in advertising honest business, and above all in broadcasting the gospel of Christ. Thus the good news is heard by the sick, the aged, and infirm; by others in isolated districts, at sea, and in hospitals.

"Christians, however, need to be very

careful, lest they dishonor the Lord in view of the fact that the radio so readily lends itself to worldly amusements, as well as inducements for able persons to stay at home when they should be in the place where Christians meet to honor the Lord. Christians who would not dare go to a theater or dance hall can have the sounds of music and the songs of the world filling their homes. How sad is this, and how dishonoring to the Lord.

"Radio lends itself most readily to the use of worldly-minded believers, and Satan will use it more and more to draw away the hearts of men, women, and children from the things of Christ and eternity. The prince of the power of the air will leave no stone unturned in his effort to destroy the testimony of God's people. As the people of the world are becoming more and more airminded, let us who are the Lord's become more and more heavenly-minded and beware of misusing the radio. Whatever you do, in word or deed, do all in the name of the Lord Jesus Christ."

To the Christian, scientific development and progress inevitably bring serious problems. Such general use of the automobile as exists today has necessitated careful and prayerful decisions on the part of innumerable Christian families. And yet, what a blessing has the use of the automobile been in Christian service, times without number.

The talking machine presents a similar problem in the Christian home, and yet word is coming from China, Africa, and other foreign mission fields, telling of untold blessings which the use of gospel songs on talking machine records are bringing to natives and missionaries in those distant lands.

The organized motion picture and talking picture industry is one with which a surrendered believer can hardly become identified so far as his patronage is concerned, and yet thousands upon thousands of Christian people have seen the motion pictures of the life and work of the Moody Bible Institute, and have been led to praise God for the privilege of thus seeing this great institution and its student body at work.

And so it is with radio. Satan seems to appropriate and make effective use of all these instruments, which, in consecrated hands, may be the source of untold blessing and result in the salvation of many souls. We need not now recall the origin of the radio work of the Moody Bible Institute, the early days of its activity, and God's leading step by step. To those who have been associated with it for nearly five years, however, the circumstances which have attended its progress are nothing short of marvelous. The slogan of W-M-B-I is, "The station dedicated wholly to the service of our Lord and Saviour, Jesus Christ," and no secular programs go out over the air from its transmitter. No time is sold for advertising purposes, and

in this respect it is one of the few stations in North America, and in fact in the world, which are maintained exclusively for the broadcasting of the gospel.

In its comparatively brief ministry many souls have been saved, and of these some had never heard the gospel in churches, and possibly might not otherwise have heard the gospel message.

Unnumbered believers also have been built up in the faith and have come to understand the Word of God. Many others have come to rest in the finished work of Christ and that alone as the ground of their assurance. Still others have come to the point of absolute surrender to the Lord Jesus, abandoning the things of the world. The gospel message by radio from W-M-B-I has been received in homes where the members of the family would not dare be seen going into a Protestant church.

Certainly, activity so marvelously owned of the Lord is deserving of the prayerful interest and support of Christians everywhere. Doubtless there are many, not possessing a radio receiving set themselves, or living in districts where they cannot readily receive these programs, who have never known of the work of this and similar stations. This may have been the reason for the position taken by the writer of the pamphlet first mentioned in this article.

To such friends a story which recently appeared in *The Sunday School Times* will doubtless be interesting and enlightening. This article will soon appear in leaflet form, and copies may be secured by any who are interested in extending its message, by writing to the Radio Department.

W-M-B-I PROGRAM FREE

**It Tells You
WHO—WHEN—WHAT**

Who is to speak or sing, at what hour, and the subject, or character of special features, are right before you week by week. Thus you take the "guess work" out of your radio.

The Moody Bible Institute radio station, W-M-B-I (1080 Kyc. 277.6M) puts on the air a daily program of Bible teaching, gospel messages, expositional addresses, sacred song and instrumental features. Members of the Institute Faculty, eminent ministers, well-known musicians, choirs, and music groups contribute inspiring, and for the exalting of Jesus Christ.

THIS WEEKLY PROGRAM is offered to you at the mere cost of postage—rate, 2 cents a week; \$1.00 for a year, sent by postal order, or in 2 cent stamps. Put your name on the

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**THE BIBLE INSTITUTE COLPORTAGE ASS'N
843 N. Wells St. CHICAGO**

ANNOUNCER'S DESK
Wendell P. Loveless

In addition to the many communications we daily receive from those who regularly listen to W-M-B-I, our hearts are made glad by the occasional receipt of a message from some foreign mission field where the gospel song ministry of the Announcers Trio on Victor Talking Machine records is being extended.

We have just received a letter from a former Institute student in China, Miss Ruth C. Benson, from which we quote a paragraph or two:

"When your letter reached me we were in the city where we had fled for protection when several thousand Moslem brigands came down upon this city attacking and capturing same. (We live in the north suburb, the most dangerous place in times of fighting.) It was a dreadful day! Over 3,000 were killed, many wounded, and looting went

on right and left. Our place here was simply a wreck, every box torn open, desk drawers, etc., scattered around, some doors burned, our best things taken, and most of the rest destroyed.

"I was out in the country for a Daily Vacation Bible School when they sent for me, and I just got back here in time to gather up a few necessities. My serving woman suggested we bury a few valuables, such as clothes or anything we could put away in a small box or two, so we prepared two small boxes. The cook had gone to escort my fellow worker to care for sick missionaries in another station, so we had no one to help us dig the ground to put in the boxes, nor could we get anyone to help, as everybody was busy with his own in the commotion. The woman and I tried, but found we got nowhere in the limited time we had, for the city gates would soon be closed and blocked and we must hurry to get inside. In one of the boxes I put the victrola and as many of the records it would hold (I was careful to get the Announcers Trio records in), but it seemed there was no hope to get them hidden, so I said to her, 'We will have to put the boxes back into the box room.' But as subsequent

events proved, the box room was not to be spared by the brigands. While I was absent seeing the other missionaries about our arrangement for going into the city the woman sought some place for hiding the boxes, and finally placed them in an empty school room in the backyard behind some desks and boards, leaving the door unlocked. Although most of my things were gone I rejoiced that the Lord had kept that place from the eyes of those evil men, and I feel more than ever that He still has a mission here for your records. The records I could not put away were lying about in the yard smashed into bits.

"When we came back I took the victrola out, and with the doors and windows closed we listened to those songs of comfort. Now the brigands are all around us so we dare not have any music, as it would only tempt them to come in and demand it. Again it has been hidden, this time in a small passage way which has been closed in with a mud wall until we once more have as much peace as we can ever hope to get before the Prince of Peace returns. At present this still continues to be a place where terror reigns. The brigands have possession, and most of them are a cruel lot who do as they please. We hope that conditions will be better soon so that we may get out with the message of salvation.

"At the time I took the victrola out I played it for a Chinese widow whose husband was killed the first day. He was a fine Christian doctor. His brother was badly wounded, but the songs brought comfort to his heart although he could not follow the words.

"My favorite record, 'How Firm a Foundation,' had an accident which no one can account for, but we play it for the last two verses. Please pray for us too, that we may soon be able to give the Bread of Life to the hungry."



Recent guest speakers over W-M-B-I have included some representatives of prominent activities at home and abroad.

Mrs. Helen Howarth Lemmel, authoress, gospel hymn composer, Bible teacher, and children's worker, read over the air her story, "The Story of the Great King, and What He Came to Do." This little book is a most interesting, scriptural, and understandable presentation of the plan and purpose of God in creation and redemption, and should be in every Christian home where there are children and young people.

Brother Inglis Fleming, for many years a Bible teacher in Great Britain, has also been with us for several addresses; and Vincent Steffan, prison evangelist, gave a special address on personal evangelism.

Dr. L. Sale-Harrison, of Australia, has recently broadcast a series of prophetic addresses; and Mr. James F. Spink, noted evangelist and Bible teacher, has had a share in recent programs, as has also Dr. Charles O. Brown, a man rich in years and Christian experience, whose two lectures, "The Matchless Character" and "The Human Soul," were most inspiring.

We continue to praise God for sending these consecrated men and women to us, that we may share their messages with our radio audience.

Moody Bible Institute Monthly

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D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from September 1 to 30, 1930, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$ 1.00
Alaska	1	1.00
Army and Navy	1	1.00
General Missions	2	14.60
Hospital	89	499.58
India	3	11.00
Latin America	26	95.00
Life Saving	1	1.00
Lodging House	1	1.00
Lumber Camp	5	25.00
Mountain	76	413.02
Pioneer	17	53.85
Prison	157	516.66
Seamen's	2	2.00
Free Tract	9	6.01

FREE GRANTS OF BOOKS

Literature was sent on account of Book Funds from September 2 to September 30, 1930, inclusive:

Africa Book Fund: 2 shipments: 5 Colportage Library books.

Alaska Book Fund: 2 shipments: 23 Colportage Library books, 50 Gospels of John, 26 Evangel Booklets, 200 tracts, 55 Pocket Treasuries.

Army and Navy Book Fund: 1 shipment to 1 state: 20 Colportage Library books, 42 Evangel Booklets, 50 Pocket Treasuries, 60 tracts.

Free Tract Fund: 3 shipments to 3 states: 225 tracts.

General Mission Fields Book Fund: 2 shipments to the Philippine Islands, 2 shipments to 2 foreign countries: 107 Colportage Library books, 25 Gospels of John, 50 Evangel Booklets, 100 Pocket Treasuries, 60 tracts.

Hospital Book Fund: 54 shipments to 27 states, 3 shipments to Canada: 1,848 Colportage Library books, 372 Gospels of John, 2,084 Evangel Booklets, 1,705 Pocket Treasuries, 6,706 tracts, 22 Testaments.

India Book Fund: 3 shipments: 232 Colportage Library books, 250 Evangel Booklets, 1,950 tracts.

Latin America Book Fund: 2 shipments to 2 states, 14 shipments to 9 foreign countries: 333 Colportage Library books, 226 Evangel Booklets, 6,300 tracts.

Lumber Camp Book Fund: 2 shipments to 2 states: 30 Gospels of John, 256 Evangel Booklets, 525 Pocket Treasuries, 60 tracts.

Miners' Book Fund: 1 shipment to 1 state: 12 tracts.

Pioneer Book Fund: 5 shipments to 5 states, 6 shipments to Canada: 609 Colportage Library books, 253 Evangel Booklets, 110 Pocket Treasuries, 1,665 tracts.

Printers' Book Fund: 92 shipments to 33 states, 1 shipment to Canada: 2,405 Colportage Library books, 630 Gospels of John, 2,501 Evangel Booklets, 2,786 Pocket Treasuries, 5,057 tracts, 110 Testaments.

Seamen's Book Fund: 1 shipment to 1 state, 1 shipment to 1 foreign country: 240 Colportage Library books, 460 Evangel Booklets, 100 Pocket Treasuries, 2,600 tracts.

Mountain Book Fund: 723 shipments to 9 states: 11,215 Colportage Library books, 2,658 Gospels of John, 12,594 Evangel Booklets, 19,438 Pocket Treasuries, 2,229 tracts, 108 Testaments, 3 Bible Alphabet and Memory Work booklets.

The total amount sent on the above Book Funds is as follows: 884 shipments to 40 states, 2 shipments to Alaska, 2 shipments to the Philippine Islands, 10 shipments to Canada, 22 shipments to 14 foreign countries: 17,037 Colportage Library books, 3,765 Gospels of John, 18,742 Evangel Booklets, 24,889 Pocket Treasuries, 27,124 tracts, 240 Testaments, 3 Bible Alphabet and Memory Work booklets.

BOOK NOTICES

(Continued from page 154)

his subject. He offers neither research findings nor the usual guidebook information about galleries, but by means of Venetian artists and their work he unfolds the changing cultural and spiritual life of the "Queen of the Adriatic" and her supreme contribution to mediaeval and modern civilization. His first chapters, sketching her unusual origin and striking vicissitudes, afford valuable clues to a proper understanding of the city's developing genius, her centuries of artistic supremacy, and her eventual decadence.

393 pages. 8x5½ inches. Macmillan Company, New York. \$5.00. H. E. S.

BOOKS RECEIVED

Macmillan Company, New York.

"The Great Crusade and After," by Preston William Slosson. Cloth, 504 pages, \$5.00. "Exploring for Plants," by David Fairchild. Cloth, 611 pages, \$5.00.

"New Testament Ethics, An Introduction," by C. A. Anderson Scott, D.D. Cloth, 155 pages, \$2.00.

"Number, the Language of Science," by Prof. Tobias Dantzig, Ph.D. Cloth, 278 pages, \$3.50.

"The Red Harvest, a Cry for Peace," edited by Vincent Godfrey Burns. Cloth, 464 pages, \$3.75.

"In and Around the Book of Daniel," by Charles Boutflower, M.A. Cloth, 332 pages, \$6.50.

"From Daniel to St. John the Divine, a Study in Apocalypse," by W. J. Ferrar, M.A. Cloth, 121 pages, \$1.40.

"Colossal Blunders of the War," by William Seaver Woods. Cloth, 282 pages, \$2.50.

"The Blacksmith of Vilno," by Eric P. Kelly. Cloth, 204 pages, \$2.50.

"D. L. Moody," by William R. Moody. Cloth, 556 pages, \$3.50.

Fleming H. Revell Company, Chicago and New York.

"The Gist of the Lesson, 1931," by R. A. Torrey. Cloth, 157 pages, 35 cents.

"G. Campbell Morgan," by John Harries. Cloth, 252 pages, \$2.50.

"The Lord's Prayer in Practice," by An Unknown Christian. Cloth, 119 pages, \$1.25.

"The World's Best Religious Quotations," compiled by James Gilchrist Lawson. Cloth, 192 pages, \$2.00.

Cokesbury Press, Nashville, Tenn.

"Life Problems, Volume III," by J. Brad Craig. Cloth, 270 pages, \$1.25.

United Lutheran Publication House, Philadelphia.

"The Christian Way of Liberty," by J. A. W. Haas. Cloth, 214 pages, \$1.25.

Harper and Brothers, New York.

"Peter the Fisherman Philosopher," by John M. MacInnis. Cloth, 150 pages, \$1.75. Reprint.

Oxford University Press, New York.
Self-Pronouncing Reference Bible. French Morocco, \$5.25.

Glad Tidings Book and Tract Depot, Philadelphia.

"Looking Forward," by E. W. Morgan. Paper, 14 pages, 15 cents.

Faithful Words Publishing Company, St. Louis, Mo.

"Startling Facts," by Tom M. Olson. Cartoons. Paper, 25 cents.

Marshall, Morgan and Scott, London.

"The Hope of the Future," by W. Bell Dawson. Paper, 48 pages.

"Dr. D. Duncan Main of Hangchow," by Kings-ton De Gruché. Cloth, 243 pages, \$1.75.

Thynne and Company, London.

"Modest Apparel," by a Christian Business Man. Paper, 16 pages.

Moody Bible Institute Monthly

Do Unseen Hands Keep You Dumb.. *When You Ought to Talk?*



How often have you wanted to talk, but held back, silent, because you felt unequal to the other people present? How many times have you passed up, or avoided the chance to talk in public—before your business associates, your club or church, because of your fear of stage fright? Are you afraid of your own voice—instead of being able to use it as one of the greatest business and social assets in your possession? And yet you might be surprised to hear that many of the most brilliant public speakers we have today felt exactly this way—before they learned how to develop their “hidden knack” of powerful speech—knack which authorities say seven men out of every ten actually possess. And the chances are that you, too, have in you the power of effective speech—which, if unleashed, would be almost priceless to you in a social or business way. Find out if you have this natural gift—read every word of the message below.

Discover These Easy Secrets of Effective Speech

PROBABLY you have never pictured yourself being able to sweep a giant audience off its feet—to win the applause of thousands. Yet the men who are doing such things know that it is all astonishingly easy once you are in possession of the simple rules of effective speech. Before you learn these secrets you may be appalled at the thought of even addressing a small audience. Still it all seems so ridiculously easy when you know how to banish stage fright, and exactly what to do and say to hold an audience of one or a thousand in the palm of your hand.

Yet what a change is brought about when a man learns to dominate others by the power of Effective Speech! Usually it means a quick increase in earnings. It means social popularity. You yourself know how the men who are interesting talkers seem to attract whomever they wish and name their own friends—men and women alike.

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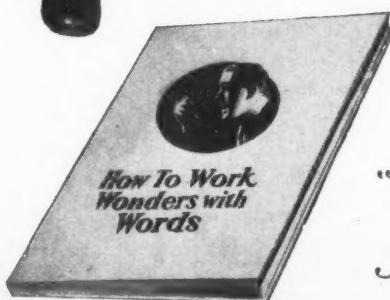
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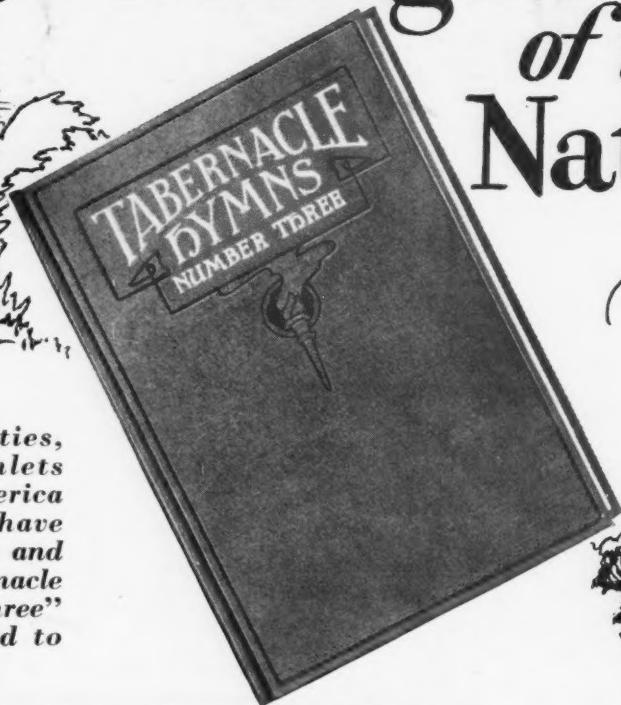
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